

The Revolution.

"What, therefore, God hath joined together, let not man put asunder."

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WHOLE NO. 150.

Poetry.

PHANTOM DAYS.

Sweet-heart, when the year turns back,
And over her summer track
Goes trailing in robes of mist,
And holding her poor pale lips,
Chill with their half-eclipse,
Up to the sun to be kissed.

Then over the parting line
The dead days glimmering shine,
With pitiful faces fair,
They are perfect, all but breath,
And I mind me of their death,
By the chill that is in the air.

Yet at the sight I yearn;
And O, that they would return
With the love that I forego!
And I murmur, ah! how long?
And sorrow takes up her song—
"Till the rose blooms in the snow."

So all the story is told.
Cease, for the heart's a-cold,
And the winter claims its own.
In the first night o' the frost
Beauty and bloom were lost,
And what is the stalk alone?

O, when will the rough winds blow,
And when will the blank white snow
Cover the dead from sight?
For, like the haze on the hill,
Lie on thought and will
The spell of a past delight.

So over the yellow leaves,
And the empty place of sheaves,
I follow my aimless feet.
Oh! love that is lost to me,
Are there ghosts that walked with thee
In this time of the bitter-sweet?

Oh! what but the heart's desire
Can you have seen in the fire
Of the autumn woods ablaze!
And what but an ended tale
In the ashes few and pale
Of these Indian summer days!

CARL SPENCER.

"IT IS I."

"It is so hard!" I said,
And sat within and told my troubles o'er;
A hand fell softly on my bowed head,
Yet no one passed my door.

"A fancy!" then I said:
"But oh, to feel that touch forevermore!
Methinks, indeed, I could be comforted!"
And sorrowed as before.

"No other heart can know!"
Brake out my grief again with bitter cry;
"And God is far—so far my faith lets go
Her hold on heaven to die!"

Then some one stooped low
His heart full-throbbing, as with tears, close by;
"Lord! is it Thou so moved by my woe?"
He answered: "It is I."

Clara Barton is having a fine time in Europe.
For some weeks she has been the guest of the
Grand Duchess of Baden.

Our Special Contributors.

WOMAN'S PROGRESS.

Allowing that in all ages the tendency of mankind has been to leap from one extreme to another, the law of mind apparently following the immutable law of matter, that action and re-action are always equal in opposite directions, as woman in her development has been persistently held in abeyance, so now perhaps the tendency is to rush too rapidly or too far in an opposite direction, aiming at too much at once, not using woman's usual caution and conservatism in attaining the end desired, startling numbers of both sexes by an appeal for the privilege of franchise, which is so imperfectly understood by the majority of the sex, that it is rejected because of a misconception of what they would arrive at by so important a step. Not that they are more ignorant than thousands of our adopted citizens who, having less humility than women, avail themselves of the privilege, but because as a sex they respect the opinions of the world very highly, and being the conservators of society they fear that they shall infringe on some law of etiquette or good breeding by a participation in a movement, which, in the knowledge which they now possess regarding it, does not seem to promise them any immediate benefit. Probably a more excellent plan would have been to educate women up to the point of an apprehension of the increased cares, duties and privileges of the franchise, to show them what franchise has done, and what it has failed to do, in all ages, for the benefit of mankind and the amelioration of the race, that absolutism is inimical to progression, and the same principle holds equally with nations as with individuals; also to show them that it is a recognized principle among mankind that it is inexpedient to place oneself, for all time, unconditionally and without reserve, in the power of any individual or body politic whatever may be the standing for probity. By this course the progress of those who advocate franchise would have been somewhat slower, but far more sure. Less opposition would have been roused; consequently the point would have been gained more easily. We confess that the time for complaining of the abuse of legislation in man by the oppression of woman has gone by; the topic has been fully discussed, grievances examined into and redressed, until almost every cause of complaint has been removed, woman being more highly favored in America than in any other country. With pleasure we acknowledge the chivalry of American men, and their willingness to grant woman any reasonable demand, as also their liberality in granting to the sex most excellent educational opportunities; yet we must consider that in consequence of the great

change taking place in society, because of the emigration from every part of the globe to these United States, in a few years at furthest it may not be to the native born American citizens, descendants of the patriots who fought and bled and died for freedom, that the American woman may be privileged to look for legislation, but to a class not always the most enlightened in views, the most liberal in sentiment, the purest in morals, or the most patriotic in principle, who aid in legislation before becoming truly Americanized; by which we mean, accustomed to our peculiarities, institutions, social life, our broad comprehensive educational system acknowledging the Bible as the surest basis of true national greatness, and our inherent independence respecting ourselves most thoroughly yielding graceful deference to each other, exacting no more than we are willing to grant in return, or even, in many instances, before becoming thoroughly familiar with the constitution and law of the land of their adoption. Again, although changes have been made in the laws to insure the protection of woman, yet it must be remembered that the honor is not due to legislators alone, but to the noble efforts of a few self-sacrificing men and women who have toiled indefatigably to so mould public sentiment in behalf of woman, her needs, and her grievances, that in deference to that sentiment legislators would be compelled to act; and they still continue their unwearied efforts, regardless of the opprobrium or opposition they endure, not only to secure the permanence of what has been granted as a privilege, but to ensure a greater good by merging that privilege into a right, as it would become if the power of defence was superadded. The assumed fact that a few gentle women, by simply appealing to the wisest and most respected men of the nation, can influence the repeal of any law bearing unjustly on the sex, speaks volumes for the success of these noble workers, in so guiding public opinion in favor of woman, that so great an object may be attained by so slight an influence; in so arousing woman to a sense of her powers and obligations, as to lead her to converse and write upon the subject; that, too, with a reasonable hope of receiving attention. We remember well the time when to have advised woman to so energetic a course would have aroused far more surprise and indignation than does the appeal for suffrage at the present time; nay further, for example, a woman in the olden time, who expressed a desire to retain the control of her maiden property after marriage was esteemed as selfish, deficient in womanly faith and confidence; now, as the result of legislation, thousands of women, not one whit the less womanly, have the disposal of their property, no unpleasant remarks or feeling being elicited. No necessity exists of revolution; we shrink from it instinctively. Woman has hitherto glided gracefully into the

responsibilities and enjoyments of the privileges granted her; and should more privileges bring more responsibility, from the long experience of the past, we do not fear but that she will sustain herself with honor and dignity in the future.

The inalienable right of suffrage does not belong to all women in a greater or less degree than men. It is exceedingly questionable whether all men are capable of self-government; and on a subject which has agitated the world for ages, and is still agitating nations, it behooves us to speak very modestly. The history of modern times only repeats the experiments of the nations of antiquity. The problem seems as far from solution as in the days of Greece or Rome, and there is a constant struggle for power, and as constant resistance now as ever, and it will so remain until the glorious reign of Immanuel shall usher in universal peace. Yet while we are of the opinion that the restrictions to the franchise should be much closer than at present, we cannot conceive of any reason why those restrictions should bear on sex. They might reasonably bear on position, cultivation, morality, nationality, property, or a state of minority, each one of which disqualifications assumes a degree of inferiority in the party so deprived; and they could be brought to bear equally on both sexes. Woman, answering to every qualification required of men, is precluded from exercising the power of franchise; and wherefore? Because it is assumed that she would be induced to neglect important duties. Permit us to dissent from this view of the subject. Woman's conscience is not less keenly alive to duty than that of man; and we have failed to see that the attendance to political affairs, judiciously exercised, ever crippled any man's energies or absorbed too much of his time; on the contrary, by giving him an active interest in the affairs of his government, he has become more energetic, more self-reliant, more capable of sustaining his relations to his fellow man. But even when he makes an injudicious use of his privilege, is he deprived of it? Is it urged as an excuse against him? Woman, as a class, has never yet neglected her duties; she is ever assiduous, and her faithfulness in the past is her guarantee for the future. It must be admitted, in reference to progress, that the tendency is to extremes at the present day; and if, as is asserted, that "true progress is slow except in its last stages," then woman's progress has been slow enough for the past six thousand years, to prove very conclusively its truth, and rapid enough in these later days to justify the assertion. What this last progressive movement, the franchise, may do for woman, it is impossible to tell. Probably not so many benefits will accrue from it as its advocates premise, nor as much injury as its opponents predict. To those of the sex who are eminently domestic, and are not led to the exercise of ability from any pecuniary consideration; to the sheltered, protected woman, surrounded by every desirable comfort, and to the daughter of wealth, it would probably bring but little change, but to vast numbers of women who depend on their own resources, it would probably be of the same relative value as it is to man, which seems to be considerable from the jealousy with which it is guarded, and the evident disinclination on the part of many to share its possession. It is quite certain, however, that ever since the first

agitation of the subject, woman has been elevating herself, that she has developed more individual ability within the past few years than in centuries before. We have now among women physicians, sculptors, painters, true artists, merchants, agriculturists and architects of no mean grade, who but for this opportunity of developing especial gifts, would have weariedly performed the routine of duties usually assigned to women, conscientiously, no doubt, but without that keen zest and positive enjoyment that characterizes the movements of those who find in their labor scope for their powers; that which in its mere agitation has done much for woman may hold large possibilities in its full realization. A single legislative act even in our memory raised to the inestimable blessings of liberty millions groaning in bondage. What legislation has done, legislation may yet do. This progressive movement, from its first feeble inception, has followed out the natural order of progress, rising from the smallest beginning to its present gigantic proportions, performing all that it has promised in behalf of women, and we see no reason to doubt its ability to carry out the designs in the future, if permitted to reach its final consummation.

In reference to the promised purity of legislation to be attained through its operation in the absence of absolute test, we can only say that in franchise woman will carry out the established principles of her organization. If it can be proved that she possesses a finer organization than man, that she is actuated by higher principles or more faithful to the dictates of conscience, then it is not unreasonable to infer that legislation will bear the impress of these qualities. But lastly, it is an absolute certainty that the elevation of woman compels the elevation of the race; it matters little how that elevation may be attained, whether through religion, education, or chivalry. Look at the condition of woman two thousand years ago; note the influence of Jesus Christ exercised for her advancement; observe how steady, yet slow, has been her progress ever since, and see how perfectly the elevation of the entire race has kept pace with that progress, until in these latter days those nations most favoring her progress stand first in the rank of enlightened civilization. True, her advancement has met with opposition at every step. We remember the doubt and fear expressed that woman would fail in the faithful performance of her duties of wife and mother, if she received as liberal an education as that of the opposite sex; that doubt has no existence now. Look at those nations where woman has not advanced a step for centuries. See thousands of the sex sitting in profound intellectual darkness, being able neither to read or write. The calumniated flag of progress has never been unfurled over their devoted heads. No necessity there exists to stifle the cry of excelsior; for all is silence—deep, uninterrupted silence. Woman is passive, quietly subordinate; no aspiration; no hopes—scarcely that of immortality animates her existence. And has she not dragged the race into the dust with her? Is it not deeply humiliated? But it is said that objections are not raised to her development, her advancement in knowledge, or to her lending aid in advancing the cause of purity and uprightness. Thus far shall thou go, and no farther, has echoed along the tortuous pathway at each progressive step, up to this point of privilege; yet onward has been

the course, overcoming the doubt and prejudice that existed at the innovation of past experiences and time-honored customs, until now that course so commends itself to general approval that even the opponents who demurred the most decidedly at every change accept the present position with evident satisfaction, the echo of their voices, however, still vibrating along the onward course—no farther—no farther.

SEX AND WAGES.

The *Christian Union* contains, in a brief article on this subject, the following words: "We feel intuitively that when a woman does the same work as a man, she should have the same pay." The words look fair, and sound well, and seem good; yet it somehow happens that intuitive feeling has very little to do in settling the knotty problems of the world, and nothing at all to do in settling this. We all know that always, in all countries, the average wages of women have been lower than those of men. To what is the fact attributable? Legislation has not determined it; public sentiment has not established it. There is a law somewhere in which it has its birth, and finds its perpetuation. The rapacity of power in the hands of brutal men is responsible for the oppression of woman, here and there, in the matter of wages, as it is for the oppression of man; but it has nothing to do with the general fact to which we allude. Nor is the "law of demand and supply," of which so much is said, primarily or principally active and determining in this matter. But there is a law, easy to find by the candid observer, and impossible to be set aside, which establishes the inequality that the *Union* deplors: It is the law that that instrument or agent of labor which has the higher value shall command the greater return for use and operation.

The owner of the maffiff that turns a churn cannot expect to receive for his work as much as the man who furnishes a horse to perform the same service. The horse is a hundred times more valuable than the dog as a motive power. It is the dog, and not the horse, that settles the price at which churning can be done. We may "feel intuitively" that the dog ought to command the price accorded to the horse; but the fact is that the horse must come to the dog's price, or lose his work at the churn entirely. The illustration is homely, and perhaps extreme, but it has the advantage of being forcible. Let us try another. The cheapest penknife a man can use is one that has a single blade, adapted to the making of pens. If he insists on having one that bears not only a penknife blade, but also a gimlet, corkscrew, toothpick, glove-buttoner, screw-driver, file, saw, lancet, and hoof-hook, he must pay for it the market price. He must not expect that because he proposes to use only the penknife-blade, he can buy it at the price of the penknife.

We clip the foregoing from that promising new magazine, *Scribner's Monthly*, and the law the writer claims to have discovered, regulating this matter of sex and wages, seems to us not only faulty in expression, but faulty *per se*; as the value of an instrument for general purposes would seem to prevent its having a special value for any specific purpose which would peculiarly adapt it to skillful manipulation in any one department of labor. Man, as a laborer, it asserts, has a far greater value than woman. Granted; but man's value as a laborer depends not on what he, individually, can accomplish in all departments of labor, but upon his special skill in what he does, and that results from having made a specialty of that particular department to which he turns his attention. The greater his skill, the greater returns for his labor. Should it not be so in the case of any operative? Is it not so?

But the wording of the law: What kind of value does the writer mean, intrinsic or nominal?

The illustrations seem to be particularly unfortunate; for if they do prove what is claimed for them, they as certainly prove exactly the contrary. In the instance of the horse and

the dog churning, the writer says, we feel intuitively that the dog ought to receive the same pay as the horse; yet the horse must come to the price of the dog, or lose his work at the churn entirely. How is this, if that law is correct: "That the instrument, or agent of labor having the higher value shall command the greater return for use and operation?" Must not the horse have the pay of a horse, no matter if he do dog's work? But really, instead of feeling that the dog should have the same pay as the horse for churning, do we not rather feel that the horse, doing what the dog can do equally well, should have the same pay as the dog? And so of the knife. Will the same whittling done by the knife, with all its complication of useful articles, command a greater price than if done by the one with only one blade? Of a lot of pens made by each, will that made by the more valuable knife cost more for making, merely because the knife used in making *was* more valuable? And yet it *should* be so, if the law discovered really is a law.

A boy and a man apply to cut a load of wood. For the job, is not the pay the same to each? Does the man receive more pay for it than the boy, because he is more valuable as a general laborer? Does not the work regulate the price? So much for the wood-chopping, no matter who does it, man or boy.

Does not this prove that it is the work regulates the wages? Of the bobbin boy in the mill: Does not the work regulate the price? For the man, although far more valuable as a general laborer, must come to the boy's price, if he does boy's work.

In both cases, you do not give the man so much because he is a *man*, and the boy so much because he is a *boy*; but so much for the work.

To go back to the commencement of the *Monthly's* article, "that intuition has very little to do in settling the knotty problems of this world, and nothing at all to do in settling this"—of sex and wages.

Does not the writer know that intuitions are the primary principles of reason, self-constituted, self-existent and self-evident as the axioms of mathematics—the *ne plus ultra* of our mental inquirers. Consequently, whatever we feel intuitively, there must be just cause for our feeling. We leave the remainder of the article to another issue.

HOMELESS.

BY MARGARET WATCHFUL.

"Died, at the residence of her husband, October 6th, 1870, Mrs. M——, in the 60th year of her age."

Contemplate the masculine benevolence which prompted the above.

"Was it not pitiful,
Near a whole city full;
Home she had none!"

After spending a quarter of a century in making a safe retreat for others, she folded her tired hands and died—as she had lived—homeless. Dying in her husband's house; buried in the coffin his charity provided; laid to rest, no doubt, in a spot of earth purchased by his generosity, how does her fate differ from that of the meanest pauper?

It might truthfully have been written, "Died, in the depths of poverty;" for what else could it be that forced her to breathe her last under the roof of another?

Yes, she died a pauper, a pensioner upon the bounty of her husband. He—generous soul—provided her with food and shelter while she lived, and at her death it was but just that the world should know something of his unparalleled benevolence.

During her life men assured us she was "queen of the domestic circle;" "her house was her kingdom;" but with her death, the miserable farce ended, and the manager stepped boldly forward to claim the proceeds. Her "sphere" was repeatedly defined by her gracious lord, with copious quotations from the writings of One who said "The laborer is worthy of his hire!" and, like the virtuous woman of old, "she arose while yet it was night and provided meat for her household—working diligently with her hands—she did not eat the bread of idleness; and when the faithful, tireless hands could no longer minister to the wants of others, she folded them quietly, and died." Not in her own house; not in the home she had striven to bless; no. Her life was too short to earn a resting-place for the sole of her foot. She died "at the residence of her husband!" Like the African slave, she might provide material for her labor, and toil night and day, but the work of her hands belonged to another.

Why did God make woman human? Why did He give her the common desire for possession, characteristic of the race, if He intended that her inheritance should be only in heaven?

Women are heartily sick of the shallow compliments men delight to bestow upon them. They are perfectly aware of their own humanity. Ten thousand poets could not charm original sin out of a woman's heart; and gaudy trinkets of glass and tinsel cannot compensate for the stolen pearl of justice. We want a little less courtship, and a little more ownership.

These overwhelming pictures of feminine loveliness, which confront us from the columns of every religious periodical in the land, bear unmistakable traces of a masculine brush. These rare compounds of "womanly sweetness, dignity, and gentleness;" those Marys in purity and Marthas in prudence; those wonders of moral grandeur and mental nothingness, are not flesh and blood *women*; they are myths.

God was not such a blunderer as to make woman too good for the companionship of man. He, at least, made her worldly enough to require food and shelter, and, like any other piece of weak humanity, she would consider it a luxury to call them *her own*. There is not a true woman, the world over, who would not far rather work day and night for a mere pittance, and eat the bread of independence and self-respect, than feel that she was dependent upon any man, no matter how truly she loved him, for the comforts or necessities of life.

As for myself, I believe my insulted and indignant spirit would forever haunt and harass the man who would say of me, "She died at the residence of her husband."

Oh, Justice! tear the bandage from thine eyes, and let their fury blaze upon the man who dares to pile dross earth upon the balance, to weigh down the pure gold of Freedom.

Milford, Pa., has seven times as many women as men.

ODD WOMEN.

To parody Juvenal's hackneyed line, being men, nothing concerning women is alien to us. We read, therefore, with lively interest, that a new society has been formed in England called "The Reformed Order of Odd Women," a sort of cross between a Burial Society and a Convivial Club. Some of the rules of this sisterhood are sufficiently curious. Its primary object is declared to be "the cultivation of friendship, the pleasures of good company, and the improvement of morals," and in these respects it resembles our own beloved "Sorosis." One provision is that "every Odd Woman shall cheerfully subscribe her wit to enliven the meeting, as well as her money to defray the expenses of the lodge," which is like "the Sorosis" again. But other by-laws full of painful suggestions follow. Thus: "Any sister swearing, or singing an improper song, or giving an improper toast or sentiment, shall be fined three pence." Moreover, we fear that Betsy Prigg and Sairey Gamp must both be among the Odd Sisters; if not, why has the Society adopted the following rule?

"Any sister entering the lodge-room in a state of intoxication shall be fined one shilling; and every visiting sister shall be fined one shilling; and every visiting sister shall pay two pence for ale, to be drunk with the lodge ale the same night, and any sister refusing to do so shall be fined one shilling to our own lodge fund or be expelled."

"If they draw the Brighton Tipper here," said Mrs. Gamp, "I takes *that* ale at night, my love, it being considered wakeful by the doctors." As there is an intimate connection between wakefulness and the "wit" which every Odd Woman is expected cheerfully "to subscribe," it seems to be rather an oversight that the Constitution of this lovely choir does not insist upon "the Brighton Tipper" to the exclusion of every other brew.—*N. Y. Tribune.*

THOSE DEVOTED HUSBANDS.

A Chicago lady writes to the *Tribune* propounding a question of solemn import, and also suggesting the existence of certain habits on the part of the husbands of that ambitious city, which is probably not altogether imaginary. She asks: "What is that fearful maelstrom called business, which swallows up the purest and best of our married men after dark? Where is it located, and what, oh, what do they do there? Is it some infernal chowder that witches stir? They come thence with mysterious particles of boiled lobster sticking to their silken beards; the dust of Kenosha crackers is on their lips. Odors, strange and undefinable, cling about them; they walk in tortuous ways; their speech is thick; they exaggerate. Is this business chimera of ubiquitous presence to be tolerated, when it invades our homes and thrusts midnight vigils upon us? We know this is a legitimate calling; for when our husbands leave us after tea to go up town they look weary and dejected, and when they return near morning they are livelier than crickets. But now we yearn to know where the partners of our bosoms are, that we might share the dangers of their 'business.' It is not at their offices, for those are always dark. Doubtless some dreary, subterranean retreat, piled with ledgers and hard-cushioned chairs, receives those self-sacrificing spirits, and all for us—for us!"

About Women.

Mrs. A. D. Richardson refuses to be interviewed by reporters.

Mrs. Tracy Cutler has been lecturing in San Francisco on Wyoming and its woman voters.

Miss Florence Rice, the contralto, is to be married to a young Brooklyn gentleman in London.

Martha Way, for fifty-three years a Quaker ministeress, died at Chester, Pa., October 8, aged 76.

The Universalists of Iowa City—Miss Augusta Chapin, pastor—will build next season a \$15,000 church.

Both the Lunatic Asylum, Worcester, Mass., and the State Almshouse, Tewksbury, have female physicians.

Mrs. G. A. Crosby is one of the new constables of Decatur. She is said to have a very taking way.

Miss Lydia Thompson denies the charges made against her, in an article in the *Brooklyn Union*, called the Blonde Brigade.

It is said that Miss Maria L. Pool, an elegant and cultivated lady of the Tenth ward, quietly canvassed, and received seven votes for register.

A Cleveland man was lately so mortified at his wife's asking him for pocket money before strangers, that he had to shoot her twice to keep her quiet.

Ristori, who is at present living at Naples with her family, is said to contemplate a professional visit to California before retiring from the stage.

The Mormon girls have declared, by resolutions, that they discard dragging dresses as unclean, and paniers and Grecian bends as disgracing the human form.

Miss Etta R. Barstow, a school teacher in Canton, Mass., has been stoned to death. The heathen of Canton, Mass., are little better than those of Canton, China.

At the Mlle. Nilsson reception in Boston there were in the procession a number of ladies in carriages, each of whom presented Mlle. Nilsson with a bouquet of flowers.

Miss Ellen Townsend has offered the Newport, R. I., farm of one hundred acres in the town of Portsmouth as a home for boys, and the matter has been referred to a special committee of the City Council.

Are girls to be excluded from this home?

"Carrie," of the *Boston Traveller*, says if women were as particular in the choosing of a husband as men are in the choosing of a virtuous wife, a moral reformation would be soon begun.

A letter-writer, describing a recent ball, says the feature which made the deepest impression on him was the "unusual number of very plump women foaming over the tops of dresses."

Miss Lilly Danton, a smart young woman of Jennings county, Ind., has prepared a lecture on "The Diabolism of Divorce," which she proposes to deliver whenever she can get an engagement.

A young woman in Sacramento, Cal., is threatening to get a divorce on the novel ground of "protracted festivities." She says her husband celebrated his marriage by getting drunk, and has kept up the festival ever since.

"A suit for the seduction of a blind, simple-witted girl has been commenced in St. Louis."

May the judge in this case prove as stern and inexorable as fate itself.

Mrs. Eunice Cobb, mother of Sylvanus Cobb, Jr., who writes so many continued stories, is an earnest temperance woman, and recently made a speech in Boston, which was very interesting and frequently applauded.

The hackneyed argument that women ought not to vote because they cannot fight, would have no force in Dahomey:

"Domestic peace is assured in Dahomey by the dread every wife feels lest her husband may give her to the king as a soldier."

The *Detroit Free Press* pronounces Mrs. E. Cady Stanton "the ablest man in the Radical party."

Mrs. Stanton may or may not consider the above complimentary. Perhaps she would rather have her genius and ability go to the credit of her own sex.

The *Woman's Advocate*, a new woman's organ hailing from Carrollton, Mo., and edited by Mrs. Lizzie Graham Denslow, is a bright, pleasant-looking little periodical. We wish it all manner of success in the good work in which it is engaged.

Emilia Marryatt Norris, a daughter of Captain Marryatt, has published a juvenile story entitled "Adrift on the Sea;" and a daughter of Thomas Hood, Mrs. Frances Freeling Brodrip, has now in the press "The Whispers of a Shell; or, Stories of the Sea."

A novel idea is proposed by a writer in a recent number of *Harper's Bazar*. It is no less than the establishment of "training colleges," wherein intelligent young women may be taught how to rear infants according to the latest lights of medical and social science.

Anna Cora Mowatt Ritchie was a Swedenborgian and a firm believer in spiritual manifestations. She used to assert most seriously that in all her trials after Mr. Mowatt's decease she was in direct communication with him, and that he guided all the important actions of her life.

We hear of a young lady about to be married, who promises to love, honor, and be gay, instead of obey. If to be gay means to be cheerful, happy, and contented, she is promising something far more likely to secure a true union than any vain pledge made without the consent of reason or conscience.

The women of Marseilles, it is said, are clamoring to have the guillotine set up, and demand that the first victim shall be the bishop of their city. This is significant when contrasted with the efforts which women on this side of the water are making to abolish bloodshed and bring in the reign of peace.

A woman in Koshkomong, Ind., lost a goose some two years ago through the ignorance of an amateur sportsman of Madison, who thought the bird was game, and put an end to its earthly career with a charge of buckshot. The old lady now claims damages in the sum of \$80.

This must have been the goose that layed the golden egg.

The first wife of Elder Pratt was abandoned by that worthy pillar of the Mormon Church because she refused to admit of other wives in her husband's household. Pratt is over seventy years of age, and yet a short time ago he had married a young girl only sixteen years old. He is a gray-headed grandfather, has more wives than he knows what to do with, and seems on the lookout for more.

At Milwaukee a lady named Drossner, having been married to a Jew for two years, has adopted his faith. She was renamed Sarah, and remarried according to Jewish rites, at the synagogue in Milwaukee, the services being conducted by the Rev. Mr. Eppstein.

Mrs. Collings is pushing forward her contract on the Connecticut Valley road, just below Haddam, with great energy. The contract was taken by her father, but since his death she has assumed it. She superintends the work personally, pays off her men, and shows true business capabilities.

A man in Chicago has a pair of boots that were made for him when he was married—thirty years ago. He has only used them for wedding boots since; but he has lost so many wives, and wedded so much, that they are badly worn. He says they can't stand more than three more weddings, nor he either.

A lady writer speaks truthfully when she says: "To woman her shame is a living death; to man, a sport that brings him little remorse, no brand, no loss of reputation."

May women realize this truth more and more deeply until with one voice they demand equal justice and equal punishments for men and women.

Before Mrs. Newman left Utah she assisted in organizing an anti-Mormon society, with Mrs. Hollister, formerly Miss Carrie Matthews, the sister of Vice-President Colfax, as the President. At the organization of the society several Mormon women were present, and seemed to take a deep interest in the movement.

The Empress Carlotta, of Mexico, whose gradual recovery we noticed some time since, is at present getting worse and worse again. Her attendants are noticing from time to time a total absence of mind, a failing which had left her latterly completely. Her old fears of poisoning comes back to her at times, and she refuses to eat anything but eggs and nuts.

Mary Ann Allen is the name of a young woman who has turned burglar at Dayton, Ohio. She was arrested while in the act of breaking into a drug-store. One of the ablest woman's rights journals in the country is published in Ohio.

We cannot understand how these two items fit together. There may be some inherent connection between burglary and woman's rights, but we have never discovered it.

"A young woman in Schenectady has been fined \$20 'for promenading the streets with a colored man;' and as she could not pay the bill she has been sent to prison."

What does this mean? Will some one please to explain where the enactment is found upon our statute books by which a woman can be fined and imprisoned for walking the streets with a colored man?

Wonders will never cease. At least we so judge from the following paragraph in the *New York Times*:

"Boston voters viewed with astonishment two women distributing votes at two of the polls in that city on election day."

The chief wonder about the above is that it should excite any wonder at all. Why should not women as well as men be at the polls on election day? Are they not citizens? Have they not an interest in the Commonwealth? Are they not governed by the laws? Have they not an interest in the laws by which they are governed? The *Revolution's* only regret about the fact mentioned by the *Times* is that the women were simply "distributors" of votes: they should have been actual voters.

A party of twelve young ladies in Albany have formed themselves into a brass band. They are under the instructions of a careful teacher, and hope to appear in public during the coming fall. Their uniform will be somewhat after the Zouave style, only that the material will be of the Highland plaid for winter wear, with a beaver hat and feather, similar to a lady's riding hat.

Mrs. Phoebe Moses, of Gustavus, Ohio, now in her 80th year, has manufactured on a hand-loom 8,978 yards of carpet, flannels, blankets, table-linen, etc., since 1842, the greatest portion of her work being on carpets, of which she has woven 5,126 yards. The old lady moved from Hartland, Connecticut, in 1815, and has resided since that time in Gustavus. She is hale and hearty, and seems to be good for many years yet.

Mary A. Stinebaugh, who graduated from Oberlin College in 1855, and who has lately become somewhat noted as a Methodist preacher, was married a couple of Sundays ago at Palermo to the Rev. Henry J. Bradford, a Methodist minister. Just before the marriage ceremony Miss Stinebaugh preached before the conference, which was in session at Palermo, after which she stepped from the pulpit to the altar, when the marriage ceremony was performed.

We wish to call the attention of our carping male correspondent from Oregon, who once addressed the question to us, "Who will take care of the babies while the mothers' go to the polls," to the following paragraph, which we hope will effectually soothe his excited state of mind:

"Mrs. Bolles has knocked one 'objection' entirely out of sight by the statement that an invention has been perfected in Boston, by which the cradle can be satisfactorily, securely and continuously rocked while the women go to vote."

"The woman suffrage associations in Hampden and Hampshire counties, Mass., and the friends of the movement in Franklin, have prepared a letter of catechism to be addressed to the candidates for the legislature, council, &c. In those counties, asking them to define their position for or against woman suffrage."

The above is an excellent device, and we wish it might be adopted by suffrage associations all over the country. In this way a great many skulking sympathizers would be brought to avow themselves friends, and on the other hand, we should learn who are our foes.

Maggie Mitchell did a good deed lately. An old actor for fifty years, residing in New York, was, through an unfortunate speculation and the villainy of others, reduced to abject poverty. During his professional career he had been well acquainted with Maggie, and a short time since, his pecuniary condition becoming known to that lady, she sent him a handsome sum to prove for his immediate wants, and also sufficient to place him for the balance of his years in the "Old Man's Home."

The celebrated artists, Rosa Bonheur and Edward Frere, were allowed to pass through the Prussian lines on their way out of Paris, as one enthusiastic newspaper writer expresses it, "with their palettes for safe conduct, and their mahl sticks as fairy wand." Rosa Bonheur is now in London, and there is a rumor afloat that she is coming to America. We hope it may be our great good fortune to be able to furnish home, friends, and patronage to the woman who has demonstrated the highest artistic ability as the possession of her sex.

The receipts of Mrs. Scott Siddons for the two nights at Providence were not far from twelve hundred dollars. Mrs. Siddons wore a most elegant and costly bracelet—a present to her from Queen Victoria. It is shaped like a coronet, and contains thirty diamonds and fourteen rubies. The inscription upon it is as follows: "To Mrs. Scott Siddons, as a souvenir of her visit to Osborne yesterday evening, and as a mark of the gratification which her performance afforded her Majesty, 5th May, 1868."

"At Jāncsville, Wisconsin, a young lady pupil in the high school was punished by ninety-nine blows on the bare hand, besides being compelled to stand in the middle of the floor two days, for the heinous crime of chewing gum."

Here is an evidence of a relic of barbarism in our schools that ought to awaken the attention of philanthropists and reformers. We heard the other day of a young lady teacher stoned to death by her pupils. Can we wonder that savage instincts sometimes come uppermost in the breast of scholars when so ferocious a code of practice still governs our institutions of learning?

We have just had a pleasant call at THE REVOLUTION office from our ever-welcome friend, Miss Susan B. Anthony, who had just come from Tenafly, N. J., the residence of Mrs. Elizabeth Cady Stanton. Last week Mrs. Stanton (who has just started on her Western tour), was visited by Mrs. Lucretia Mott and her sister, Mrs. Martha C. Wright, President of the New York State Woman's Suffrage Society. This small party of shining lights must have added a new brilliancy to the autumnal tints of the New Jersey hills which surround our editorial predecessor's country home.

"To one woman who consults us as to the propriety of bringing her lover to terms by legal measures, we would say, Don't! don't!—we implore you—drag womanhood through the mire in the endeavor to attach to you by legal means an unwilling heart. If the man you wish to marry has treated you in the manner in which you say, in heaven's name, let him go! and on your knees thank God for your escape from such a mean dastard."

We heartily indorse the sentiments contained in the above paragraph. Nothing more readily makes our blood boil with indignation than the spectacle of a woman trying to apply the salve of healing to her wounded and outraged affections in a court of law. Let us have done with these disgraceful breach of promise cases.

"A distinguished lawyer some time ago told us that a young Irish girl had called upon him to institute a suit for breach of promise against the man who had jilted her. They had had a quarrel, and in this quarrel her lover had struck her. 'What did he strike you with?' interrogated our friend—'his hand?' 'His boot,' she replied. 'His boot?' demanded the lawyer; 'did he throw it at you?' 'No, sir; his fut was in it!' she replied. 'Oh! then he kicked you?' 'Yes sir!' 'And would you marry a man who, before marriage, would kick you?' 'Faith and I wud, sir; for sure it's the disgrace for a girl not till be married!'"

The above story, which the *Sunday Dispatch* tells, contains the creed of the average woman, both of high and low life. The disgrace of marrying a brutal or vicious man seems less in her eyes than the disgrace of not marrying at all.

The same paper contains a description of the kind of mental pabulum editors of popular ladies magazines, think it meet to deal out to their readers. Is it not high time for women to demand a different order of intellectual nutriment?

"The work will demand absolutely no mental labor!"

as the less sound and reflective the reading matter in such papers the better. What we want," he continued, "is plenty of highly-spiced, sensational stories, passionate verses, translations from French magazines of fashion, descriptions of the various fashionable games and dances, gossip as to the dresses and covert scandal about the reputation of women in high life, designs for worsted and crochet work, &c., &c.—nothing whatever that will tax the weak brains, or that may reprove the lax morality of the readers. Magazines and papers such as this always pay financially; and a publisher who attempts to direct or to create a taste for a sounder and more healthful literature is simply a fool, who ruins himself without improving others. To succeed, we must cater to the desires of the public as they now exist, and not try to elevate or improve them in the least."

The *Tribune*, which does not advocate woman's suffrage, but, on the contrary, opposes it, treated its readers, on Friday last, to an animated description of a war which it supposes to exist between THE REVOLUTION and *The Woman's Journal*:—a state of things entirely unknown to at least the first-named of these belligerents. The *Tribune* seems determined to fix on *The Woman's Journal* the imputation of teaching dangerous and immoral doctrines—a charge which THE REVOLUTION, with all its supposed hostility, has never made, and sees small reason to make. But the *Tribune* is pertinacious, and says that there is "a moderate amount of free-love in one of the original elements that constitute the present Boston composite woman's organ." It seems to us that the *Tribune's* attack on *The Woman's Journal* is cruel under the cover of being kind. To charge the joint journal of Mrs. Livermore and Mrs. Cole as guilty of "a moderate amount of free-love" is the next worst thing to charging it with an immoderate amount. Free-love is like prussic acid:—"a moderate amount" kills as certainly as a greater quantity. And Mr. Greeley must not forget that he too has been charged with being a free-lover. Our own opinion is that Mr. Greeley and Mrs. Livermore may stand safely under the double shelter of each other's life-long good repute.

Our keen-scented critic, the *Tribune*—a journal dreadfully wrong on the woman question, yet generous and kind-hearted in the main—refers to the letter which we last week printed from Mrs. Elizabeth Cady Stanton, in the following somewhat extraordinary way:

"She treats of Col. Thomas Wentworth Higginson as a dapper authority on dress, manners, and culinary utensils, and explains the slavery under which his wife suffers, and which he is incapable of comprehending."

We do not know how the *Tribune* could have read Mrs. Stanton's brief and piquant letter, but we have not been able, even after reading it a third time, to discover in it any allusion to the slavery which Col. Higginson's estimable wife is supposed to suffer at that mild philanthropist's gentle hands. Col. Higginson has been a life-long advocate of emancipation—both of negroes and of women. That he is incapable of comprehending his wife's domestic thralldom we can readily believe, because we happen to know that this lady, like an invalid queen, governs her household with supreme sway, and that her empire of love is delightfully felt and proudly acknowledged by all on whom it falls. We say this in the Colonel's defence against a supposed attack made on him in THE REVOLUTION. He is a gentleman who is as far from making any woman a slave as is the fine young bachelor who is managing editor of the *Tribune*.

Letters from Friends.

LETTER FROM LONDON.

BY EMILY FAITHFULL.

VICTORIA PRESS, Oct. 19, 1870.

To the Editor of the Revolution:

The stirring news of the hour is the consent just accorded by Her Majesty to the marriage of the Princess Louise with the young Marquis of Lorne, the eldest son of a man who has proved himself a nobleman in the true sense of the word. With the exception of a few resolute Conservatives—the bluest of the blue Tories—the announcement has been received with positive enthusiasm. At a large dinner given to Lord Lorne by his tenantry the other evening at Campbelltown, in answer to the toast, "The Health of the Princess Louise," Lord Lorne, in replying, remarked:

"My friends—The Princess Louise, being told I was to meet you here to-day, asked me to convey her thanks to you in case you drank her health. For my own part, I need hardly tell you how dear those cheers you have given for her are to me, giving me an earnest, as they do, of the welcome she will receive from those among whom I trust, God permitting, she may be allowed often in future years to live."

What with one son forming a royal alliance, and another (Lord Archibald Campbell) in training as a merchant, the Duke of Argyll must, indeed, be esteemed an exceptional father.

Professor Maurice opened the seventeenth session of the Working Man's College in Great Ormond street by a singularly appropriate address, the other evening, in the course of which he spoke of the war, observing that the words of the Count de Gramont were the knell of the Empire and the Papal sovereignty, and were responded to by all classes, although every class repudiated them; adding that if the several classes in France or in England were spoken to in the right, they would respond to the right, and one great object of the college was to establish the right by destroying the barriers between classes, and aiding in the promotion of that unity of feeling which should make all Englishmen one people. They had never, in that college, flattered the working class, the reason being that the conductors of the institution revered and loved them, and claimed brotherhood and equality with them, not superiority. He reminded the students of Mazzini's words—a man from whom in many things he differed—that our duties were of far greater importance than our interests or rights, and that truth in all things was above all things essential, and this was a lesson which the present continental war should teach us. If truth and right pervaded all the acts and conduct of mankind, and it was the purpose of the college to inculcate and promote truth and right, the sword and the spear would be useless, and wars would be heard of no more.

Just as I was crossing Regent Circus this afternoon I met the Princess of Wales driving in a low open carriage, and looking, I am glad to say, very much the better for her absence from London and freedom from court ceremonies and restrictions. "All work and no play" has a very bad effect upon more exalted personages than the traditional "Jack!"

And now I must tell you of the Female Medical College in London, which has just commenced its seventh annual session. The

chairman opened the proceedings by reading a letter from Dr. Spratt, of the Hospital for Diseases of the Chest, in which he bore valuable testimony to the services of the ladies trained in the college. Mr. Newlands, the lecturer on chemistry, then delivered the inaugural address. After a few preliminary remarks he said:

"The movement we are engaged in is unostentatious, but by no means insignificant; it is, in fact, worthy to be ranked with some of the prominent progressive movements which have been so characteristic of the present century. Have they not one and all been denounced as reckless innovations? Have not their promoters been stigmatized as idle dreamers, crack-brain enthusiasts, or dangerous fanatics? But we know the uniform result. The wildest dream, the very madness of one age, becomes the ordinary usage and the every-day life of the next. Not many years ago, nothing could be better, either for safety or speed, than the old stage-coach; and when it was proposed to travel by steam, the proposal was denounced as absurd, unnecessary, and dangerous. It was proved to demonstration that a speed of some twenty miles an hour would destroy life. Yet Stephenson and others persevered, and they produced a new burden-bearer, that could toll without pain, and work without repose, and every land on the surface of the globe now echoes to the snorting of the iron horse. We thus perceive that in the commencement every movement is treated with indifference, or entirely ignored. Then all kinds of ridicule are plentifully bestowed upon it. Then every description of argument is adduced to prove that it cannot possibly succeed; every obstruction is thrown in its path to prevent it from succeeding, and—lastly, it succeeds. In which of these stages of progress is the 'Ladies' Medical College' at the present moment? We cannot complain that it is by any means ignored. Of ridicule we have received a moderate share, but that has toned down of late, the stale and flat witticisms brought into requisition having completely failed in prejudicing the public mind against the thoroughly useful and practical objects of our society. The opposition to us by way of real argument has been but slight, and such arguments have answered themselves. Having passed these stages of indifference, of ridicule, of argument, it only remains to say that this medical college, so far as its studies and their results are concerned, is at the present moment an undeniable success. What is now required is for the friends and supporters of this institution to collect funds to purchase a proper library and museum of reference, and also to obtain a charter of incorporation, so as to give to it a recognized position among the medical colleges of the country. No one can maintain that it is unseemly for a woman to attend to her fellow-women, or to children, in their hours of sickness and suffering; and that ladies so acting should know exactly what they are about, and have a full comprehension of the circumstances and characteristics of the case they are dealing with, is surely no more than what is required by the dictates of common sense. No one says that it is improper for a woman to act as a nurse, even to the opposite sex. Has not the poet said,

"Her lot is with you ever to be found,
Watching the stars out by the bed of pain."

And yet it has been hinted that it is indelicate and improper for ladies to prosecute medical studies with the view of attending their own sex. Some would say that the real impropriety, or indelicacy, lies in the opposite quarter, lies with those who would exclude ladies from a lucrative branch of practice for which they are naturally better adapted than men, and which was formerly almost entirely in their own hands. But the truth is that delicacy is by no means the only consideration in the question at issue. In real suffering, most persons are only too glad to obtain the first available assistance, without caring whether it is afforded by man or woman. This charge of indelicacy is, however, only a transparent disguise. There is nothing indelicate in a woman practising medicine, but there is something quite outrageous in her being paid for so doing.

The fee, or not the fee, that is the question.

The real apprehension, then, is that the admission of women to the ranks of the medical profession would, by increasing the number of practitioners, diminish the income of each individual. Now, to a certain extent, this may be true; but I believe there are cases which a female practitioner might attend to which would never have been intrusted to an ordinary doctor. Some women would sooner have the roughest attend-

ance from their own sex, however ignorant, and would even sooner go without any medical attendance whatever than call in a male practitioner. In many places medical men might not welcome the competition of women in this lucrative branch of their practice, but as there are some 20,000 medical men in this country, and 1,000 students enter every year to keep up the ranks of the profession, a hundred fully qualified ladies offering their services every year would only cause ten per cent. of the male students to devote themselves to other and more masculine employments, so that no injury would accrue to existing practitioners. There are also many medical men who would gladly give up midwifery as a separate department to properly educated women.

"Medical men will also, in future, have more time at their disposal for the study of cases requiring a higher order of treatment, and there is no doubt that the change will ultimately prove to be in the true interest of the medical profession. It happens also that several of the ladies now qualifying as skilled midwives are the relatives of medical men, by whom they would probably have to be maintained, were it not for the operations of our society. So in such cases, at least, what the medical man loses in one direction he gains in another. In these days, however, of enlightenment and progress, the prejudices and private interests of no class whatever can long be suffered to obstruct the welfare of the community and the principles of free trade."

Several gentlemen then addressed the meeting, but I understand that the ladies accepted the part of listeners only. In fact, all the centres for usefulness are preparing for a brisk winter campaign.

By permission of the Lord President of the Council, and under the general assistance of the influential committee of ladies who undertook this work last year, a series of elementary lectures for ladies will be delivered twice a week in the lecture theatre of the South Kensington Museum, commencing on the ninth of November. The services of Professors Huxley, Guthrie and Oliver have been again secured. A new feature in this new educational movement will be an advanced course, consisting of about sixteen lectures on heat and light by Mr. Guthrie, followed by about twelve on human physiology by Mr. Huxley. The London Ladies' Educational Association announce courses of lectures on English and French literature, about thirty-six, given at the rate of two a week, and annexed to the regular work of University College.

Nor are individual workers asleep. Mrs. Butler, Mrs. Pennington, Mrs. King, etc., have just gone down to Canterbury over the specially painful work to which their energies are devoted in opposition to the legislation, respecting which I lately noticed a forcible article (in reference to its introduction at St. Louis) in the columns of THE REVOLUTION. Miss Rye, too, has once again returned from Canada, and had an interview with the Liverpool Industrial Schools Committee. She reports that she had not the slightest difficulty in disposing of the last batch of children, and although she had left ten at the depot in Canada, yet they were so very young as to be suited only for adoption, not for service. The applicants for children to be adopted were comparatively few. Very young children were not so easily disposed of as girls of nine and ten years old and upwards. For the latter the demand was great and increasing. She had now fully 200 applications for young girls; not all from Canada this time, for a great many of them were from the United States. On her last voyage but one she took nine girls to the Mississippi district, and she had recently received a letter saying that they had given such great satisfaction that she would have fifty applicants for each child she could take to that district. From Vicksburg she had forty applications, and

ington twenty, and ten from Danville, Kentucky. If she had twenty times the power and strength of carrying on the work, she would be able to find homes for the children. The bulk of those with whom they were placed in service were respectable families engaged in farming land, and she thought that kind of life the most advantageous for such children to be put to. When the children had been there twelve months she intended to ask for photographs of some of them, and bring them to England to those interested in the children; and she felt sure they would scarcely know them again, they looked so well and were dressed so differently. She would be glad to take as many more as the guardians could send from Liverpool, and also from other workhouses, though she did not desire to have any under nine years old, owing partly to the season of the year and the greater difficulty of disposing of such young children. She wished that a similar agency could be organized for sending out young orphan boys, for there was just as wide a field and great a demand for them as for girls. She wished to have an opportunity to meet the relatives of children suitable for sending out, in order that, by explaining the circumstances to them, she might be able to remove prejudices against their going out to a new country.

Dr. Elizabeth Garrett has been to Sedan, and writes as follows:

"Having just returned from Sedan I cannot but wonder at the refusal with which offers of help from Englishwomen willing to assist in nursing the wounded have been met by the English Society.

"At Sedan the hospitals are overcrowded with patients, and under-offered both as to doctors and nurses. At the Anglo-American Hospital Dr. Marlon Sims and Dr. Webb told me they would be very glad to have more of the aid women could give them. Dr. Sims introduced me to several ladies now working there, and said to me privately that their services were exceedingly valuable. These ladies also begged me to send some more Englishwomen 'of the right sort' to help in the nursing.

"It is easy to sympathize with the prejudice entertained against the sentimental sort of lady nurse. Happily, however, she is rare in real life. I saw Frenchwomen, in and near Sedan, dressing gunshot wounds with quiet skill and composure. I did not see a single indication of the work being too hard for them or too harrowing for their feelings. Very many Englishwomen could, I am sure, do similar work, and do it equally well.

"It appears to me, indeed, that what is really needed at the present moment is precisely that which women are peculiarly fit to contribute—viz., not money, the fund in hand being probably in excess of that which will ever be administered, but personal help, in the rapid and efficient distribution of that which has been already contributed. Without for a moment disparaging all that is being done by Col. Loyd Lindsay and Capt. Brackenbury, it appeared to me that the machinery for the distribution of the English funds was extremely inadequate, both to the urgent requirements of the wounded and to the amount of the fund provided for their aid. This defect presented itself to me in each of the three great divisions of the work; there were too few doctors, too few nurses, and far too slow a distribution of stores.

"At the Anglo-American Hospital at Sedan 160 fresh cases had been received during the day preceding my visit. There were 500 cases, all severe ones, in the hospital. Doctors and nurses were doing their parts gallantly, but no amount of devotion will enable a small staff to administer properly such a hospital as this. Whether in the nursing department the helpers are men or women seems to me to be a matter of small moment; the urgent thing is to multiply the present staff five or six-fold with the least possible delay. I am, sir, yours, etc.,
ELIZABETH GARRETT, M. D.

Dr. Elizabeth Blackwell has also something to say of special interest to your readers. She writes:

"Having been an active member of the Sanitary Commission during the American civil war, I can tes-

tify to the important services rendered by women during the immediate pressure of work that follows an engagement. At the outbreak of hostilities in 1861 we were called on to organize rapidly a body of nurses. We at once selected 100 women from many thousand applicants, whom we equipped, drilled, forwarded, and kept under observation. Some were placed in permanent, others in temporary hospitals, and some drifted on to the battle-fields. The arduous and faithful service rendered by these women was invaluable. They would take a house or hut, scrub, lay down beds or straw, cook, wash, and tend their wounded with a rapidity and aptitude most important during the first pressure of work; and many of them remained for months in the more permanent hospitals, and died in the service. Not one of those whom we sent out was a professional nurse; several of them were ladies; and all over the country numbers of educated women, animated by patriotic zeal, rendered invaluable aid to the wounded. It was found that women could support the most terrible sights, and brave all danger, from their strong sympathy with suffering. I knew one woman, a German, who spent three days on the scene of a sanguinary Western engagement, taking only snatches of sleep, wading in deep mud, turning over heaps of slain, drawing out and refreshing those who still breathed, and thus saving nearly thirty lives. The personal devotion of which women are capable might be organized into a service of great efficiency; and at the present time it is surely a duty to welcome and invite the help of all competent persons, when, as in Sedan, every third house is a hospital, and the wounded are suffering from want of attendance and rapid distribution of supplies."

Nor must I omit to tell you that one of the principal difficulties in the way of woman obtaining a complete medical education in Edinburgh has been removed, and six students are hard at work, dissecting a female subject in Dr. Handyside's Practical Anatomy Room. A story, relative to the one lady who has also asserted her right to enter as a student at the Royal Academy, is thus told by Mr. Jefferson, in the October number of *Art*:

"The circumstances under which Miss Hereford gained admission to a school from which usage had excluded womankind for more than ninety years, constitute one of the drollest episodes in the story of female art in England. With a view no less to the establishment of one of the social rights of her countrywomen, than to her own advancement in study, Miss Hereford wrote to the authorities of the academy, requesting that they would supply her with one of their printed forms of application for permission to enter their college as a probationer student. On the face of this written request there was nothing remarkable. The writer's signature did not declare her sex; nor did her handwriting betray her gender. In the ordinary way of business, the official who received the letter remitted the usual printed form, which in due course was returned to him properly filled in by the applicant, who again took care to sign only the initial letter of her Christian name. Nothing in the application arousing suspicion, the authorities formally accepted the applicant as a probationer student; whereupon, Miss Hereford presented herself in Trafalgar square, and, to the amazement of porters, attendants, teachers, and conservative academicians, proclaimed herself a woman. Like lightning the news of this startling achievement ran the round of the studios. At St. John's Wood and Kensington consternation or laughter prevailed in every artistic set."

THE OPPOSITION IN OREGON.

ALBANY, OREGON, Oct. 25, 1870.

Ed. Revolution: At last, Albany has had a sensation! Yesterday evening, as I was walking homeward from my place of business, my attention was momentarily attracted by a bill announcing that Mrs. Field, of San Francisco, would lecture upon the "Social, Political and Moral Consequences following the Ballot in the hands of Woman," or something to that effect. About a baker's dozen of us, principally human rights people, responded to the call. The speaker is a combative, robust, good-looking specimen of the genus feminine, who finds it impossible to practice what she

preaches about the private sphere of her less ambitious sisters. She started out with the cheering information that California was being shaken from center to circumference by the clamor of women and their co-workers—the leading men of the State—for the emancipation of woman. She said that the matter was pressed upon the attention of the Legislature with such persistency, and such *apparent good reasoning*, that SHE had the honor of declaiming before that august body, and by her own unaided efforts *defeated the bill*!

The last session of the California Legislature had provoked the ridicule of every reading community on the coast, had become a standing byword in consequence of its sophistries and general imbecility, but it remained for this feminine champion of a dying cause to explain to the baker's dozen of her hearers, last evening, that the reason that august and honorable body had not, in one instance, yielded to the demands of its constituency was because *she* had stepped forward and defeated the *will of the people*. We—the baker's dozen—listened deferentially and attentively during the well-worded discourse for something in the shape of argument to sustain her position, but were doomed to disappointment. She is simply an adventurer, striving to speculate upon the pockets of the timid and conservative, knowing that the dying cause she advocates is beyond redemption, and can only be stimulated and kept alive a little longer by such feminine lobbyists as herself, that thereby she may enlarge her nursing fees. She admitted that her cause was hopeless—at which your correspondent couldn't restrain a little applause—and the only point she made was that woman's sphere was at HOME, where she could see well to the ways of her household. How I did pity that poor husband whose wife has deserted the sacred shrine of his fireside, neglected his socks and buttons, and otherwise left him "to shift for himself" [excuse the slang], in order to convince us that we have no time to spare from house duties to cast a vote or attend to politics. When I go to the woman's rights convention in California this winter, I'll endeavor to hunt him up and darn his socks for him—poor man.

A. J. DUNNWAY.

The London *Spectator* proposes the Duke of Lorne, after his approaching marriage to the Princess Louise, as Ambassador to Washington. Whereupon, the *Tribune* begs leave to decline the honor, on the ground that the presence of royalty at our Capital "would take all the starch out of the moral character of American women." Who knows but it might also injure the moral starchiness of some of our male tuft-hunters, and toad-eaters. We already have a Princess Editha among us; but American women have suffered no marked deterioration in consequence. Who can say but they might without ruin endure the presence of a scion of the blood-royal?

"James B. Murray, of 294 Third street, one of Marshal Sharpe's deputies for the election, was arraigned in Essex Market Police Court yesterday on a charge of beating his wife. Mrs. Murray swore that he was in the habit of beating her, and Alderman Welsh, the magistrate, committed him in default of \$300 bail for trial at the Special Sessions."

The *World* claims that Murray has been practicing upon his wife, in order to get himself in trim to beat voters at the polls. However that may be, he evidently is a worthy guardian of public order.

The Revolution.

LAURA CURTIS BULLARD, Editor.

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NEW YORK, NOVEMBER 17, 1870.

MRS. BULLARD'S MISSION TO ENGLAND.

Mrs. Laura Curtis Bullard, the Editor of THE REVOLUTION, sailed to-day for Europe in the steamer "Java" in company with her father, mother, and son. As Mr. and Mrs. Curtis are to make an extensive continental tour, Mrs. Bullard takes advantage of this opportunity to accompany them for a brief visit to England with a view to inquire into the condition and prospects of the woman's rights movement in that country. Mrs. Bullard will write regularly for THE REVOLUTION during her absence, giving the results of her inquiries and observations. It is an interesting time, just now, to go abroad on such an errand as this. There is no impropriety in our saying, even in Mrs. Bullard's own journal, since she is now absent, that hardly any American woman has a larger personal acquaintance with the leading men and women of Great Britain than she—an acquaintance formed during several visits to that country, and maintained by an extensive correspondence ever since. Mrs. Bullard is keenly interested in the present aspects of the woman question in England, and wants to make herself familiar with the foreign situation by a personal survey of the field. Of course our readers will know how to value the letters and other communications which they will now shortly begin to receive from her transatlantic pen.

SHALL WE TAKE EACH OTHER BY THE HAND?

The existence of two organizations for woman's enfranchisement has stimulated among the members of each a desire, more or less extensive and hearty, for a union of both into one. A new proposition looking to such an end is about to be offered by one of these societies to the other. Before stating its terms, we will refer to a few historic facts out of which this renewed effort has grown.

In May, 1869, a large number of the advocates of woman's rights, taking advantage of their being present at the reformatory anniversaries in New York, united themselves into an organization called The National Woman's Suffrage Association, of which Mrs. Elizabeth Cady Stanton was unanimously chosen President, and Miss Susan B. Anthony was the controlling spirit in the executive management. This Society immediately commended itself to many friends of the cause throughout the country, but not to all. Mrs. Stanton and Miss Anthony elicited admiration on one side, and opposition on the other. Their known radicalism of views and their aggressive methods of action were made the occasion (perhaps justly in part, and certainly unjustly in greater part) of criticism by what we may call the Boston wing of the

movement. This dissatisfaction, or, if not this, then some other cause (for nobody could ever exactly explain it) gave rise to the formation at Cleveland, O., in November, 1869, of the American Woman Suffrage Association, of which the Rev. Henry Ward Beecher was chosen President, and Mrs. Lucy Stone Chairman the Executive Committee. After the first of these societies had been in existence for eleven months, and the other for five, a Committee of Conference was called at the Fifth Avenue Hotel, New York, April, 1870, with a view to devise, if possible a plan to unite the two. A majority of this committee proposed a plan the substance of which was that the two societies should become one under a new name, a new constitution, and new officers. The proposed new organization, thus sketched on paper, was to be presented to the two *de facto* organizations, and these were to merge themselves into it. Accordingly, in May, 1870, at Apollo Hall, New York, the National Woman's Suffrage Association merged itself into the proposed new organization under the name of The Union Woman's Suffrage Society, and elected Theodore Tilton, editor *The Independent*, to its presidency. Mr. Tilton accepted on condition that the plan of union should be still held out to The American Woman Suffrage Association, for acceptance or rejection by them at their meeting in November, 1870, now near at hand. It was understood also that Mr. Tilton favored the union of the two under the presidency, not of a man, but of a woman. The Union Woman's Suffrage Society appointed at its annual meeting a committee to confer with the other association on the subject of union. That committee was appointed under the following resolutions which were unanimously passed:

WHEREAS, a conference was held at the Fifth Avenue Hotel, April 6th, called for the purpose of considering the expediency of a union of the two existing national associations for woman's enfranchisement; and

WHEREAS a plan of union was proposed by that conference to the two aforesaid associations, to be acted upon at their annual meetings, namely, by the "National" in May, and by the "American" in November of the current year; and

WHEREAS, this plan, in its substance, was, after full discussion, unanimously approved by the "National" at Apollo Hall, New York, May 10th, 1870, resulting in the merging of that organization into "The Union woman's Suffrage Society;" and

WHEREAS, we earnestly solicit, and will cordially welcome, the co-operation of "The American Woman Suffrage Association" in this plan of union; therefore

RESOLVED, that a committee of seven be appointed by the chair to confer with the American Woman Suffrage Association, at its annual meeting in November, either in person or by letter, and the same are hereby empowered to make any such changes, either in the name, the constitution, or the officers of "The Union Woman's Suffrage Society" as shall be agreed upon jointly by that committee and the "American Woman Suffrage Association" with a view to the harmonization of all the friends of woman's suffrage into one national organization.

In pursuance of the above resolutions, the committee therein designated have prepared a note to the other society as follows:

To the American Woman Suffrage Association:

FRIENDS AND CO-WORKERS: We, the undersigned, a committee appointed by the Union Woman's Suffrage Society in New York, May, 1870, to confer with you on the subject of merging the two organizations into one, respectfully announce:

First, that in our judgment no difference exists between the objects and methods of the two societies, nor any good reason for keeping them apart;

Second, that the society we represent has invested us with full power to arrange with you a union of both under a single constitution and executive;

Third, that we ask you to appoint a committee of

equal number and authority with our own, to consummate if possible this happy result.

Yours, in the common cause of woman's enfranchisement.

LAURA CURTIS BULLARD, SAMUEL J. MAY,
MATTIE GRIFFITH BROWNE, GERRIT SMITH,
ISABELLA BEECHER HOOKER, FRED'K DOUGLASS,
SARAH PUGH, CHAR. E. WILBOUR,
JAMES W. STILLMAN, JOSE. S. GRIFFING,
THEODORE TILTON, *Ex-Officio*.

After Mrs. Bullard, the chairman of the above committee, had sent the above vote to the various other members for their approval and signatures, she received the following letters in reply:

FROM THE REV. SAMUEL J. MAY.

SYRACUSE, N. Y., Nov. 10th, 1870.

Dear Mrs. Bullard: I hasten to reply to yours of the 8th, just received. I sincerely wish to see the Union Woman's Suffrage Society and the American Woman Suffrage Association united in one National organization, and I see no reason why the two should not become one. Please subscribe my name to the letter proposing such a union.

I regretted very much that I could not be at the celebration of the second decade anniversary of the formation of the Woman's Rights Society. But I was too much fatigued by the interesting, important, and exciting discussions and doings of our National Unitarian Conference to venture out in the evening. I have been less well than usual during the past four or five months, and therefore am obliged to be more careful of my self.

Respectfully yours,

SAMUEL J. MAY.

FROM SARAH PUGH

GERMANTOWN, PA., Nov. 10th, 1870.

My Dear Mrs. Bullard: If there be any disposition for union this missive will open the way for it. My name is, of course, at your service.

It is to be hoped that the West, in attendance at Cleveland, will at least give the matter a fair hearing, unbiassed by any Eastern clique.

Will there be any one there to "fight" for peace? Any to show how pretty, if not criminal, this diversion is, and to urge union on any terms that will neither sacrifice principle nor cast reproach on the noble pioneers, E. C. Stanton and S. B. Anthony?

Yours truly,

SARAH PUGH.

FROM MR. JAMES W. STILLMAN.

WESTERLY, R. I., Nov. 10th, 1870.

Mrs. Laura Curtis Bullard:

Madam: Your letter is received. In reply it gives me great pleasure to say that I fully approve of the proposed letter to the American Woman Suffrage Association, and authorize you to append my name thereto. Yours respectfully, JAMES W. STILLMAN.

FROM MR. FREDERICK DOUGLASS.

Mrs. L. Curtis Bullard:

Dear Madam: I freely allow you to append my name to the proposition to unite the two associations for the promotion of woman's suffrage. There can be no harm in trying to accomplish a measure like this, though the effort may for the present fail. Respectfully yours, FRED'K DOUGLASS.

FROM MRS. MATTIE GRIFFITH BROWNE.

CAMBRIDGE, MASS., Nov. 10th, 1870. }
Berkely street.

Dear Mrs. Bullard: I most heartily approve of the object, tone and expression of "the letter," and shall rejoice if any amicable arrangement may be made by which this unnatural difference, not to say quarrel, may be adjusted.

With sentiments of sincere regard, I am, dear Madam, yours, &c., MATTIE G. BROWNE.

FROM MR. THEODORE TILTON.

THE INDEPENDENT OFFICE, }
NEW YORK, Nov. 10, 1870. }

Mrs. L. C. Bullard:

Dear Madam: I have been in favor, from the beginning, of one, and only one, national organization for woman's enfranchisement. It seems to me that the prosperity of the cause demands this union. Nevertheless I have no disposition to do anything more toward it than simply to call the thoughtful attention of the other association to its propriety and expediency. If our Cleveland friends do not recognize this, I have no more to say. The case then will be closed, and our own society must thenceforward be content to go on its way alone. It is easy to say that the world is wide enough for two. So it would be for two Demo-

cratic or two Republican parties. But such divisions are disastrous. My idea is that the two woman's suffrage associations should become one, and under the presidency of a woman. Moreover, I think that such a union might have been consummated long ago under the leadership of Mrs. Lucretia Mott, had her Quaker disinclination to organization and machinery permitted her to serve as president.

After Mrs. Mott (who was always my first choice) I would be glad to see the office filled by Mrs. Stanton, or Mrs. Livermore, or Miss Anthony, or Mrs. Lucy Stone, or Mrs. Isabella Hooker, or Mrs. Julia Ward Howe, or Mrs. Hazzard, or Madam Anneke, or Miss Lillie Peckham, or Mrs. Tracy Cutler, or any other well-known and much-honored lady who could unite our divided forces under one silken and victorious flag.

I am respectfully yours,

THEODORE TILTON,
Pres't of the Union Woman's Suffrage Society.

The American Woman Suffrage Association will meet in Cleveland, O., Tuesday and Wednesday, November 22nd and 23d. We take for granted that this body will appoint a committee of conference to meet the committee of the Union Woman Suffrage Society. What is likely to be the result of their deliberations we will not venture to predict. We hope, however, that these committees will be animated by no local or society pride, no special championship for favorite leaders, no undue rivalries of any kind, but solely by a careful and wise forethought in reference to the great movement for which they are thus called to legislate.

MRS. STANTON'S RADICAL VIEWS.

Among all the ungenerous attacks which a carping and malignant press has been in the habit of making on the good names of the life-long workers in the cause of woman's rights, we do not remember one more unjust and ungenerous—more unexpected and unprovoked—than a recent editorial article in the *Woman's Journal* on Mrs. Elizabeth Cady Stanton and her so-called immoral views of marriage and divorce. If such an article had appeared in a paper opposed to the woman's movement, it would not have surprised us; but when we painfully reflected that it came from the pen of a woman who has been supposed to understand something of the nature and genius of the woman's movement, and something of the moral nobility of its early and leading representatives, and especially Mrs. Elizabeth Cady Stanton, we felt a sense of mingled regret and shame at the publication of such an attack. Nor are we alone in this feeling. Other women share it with us. In a letter just received from Miss Sarah Pugh, she says, "How unfair the last 'leader' in the *Woman's Journal*; it raises one's indignation." Mrs. Lucretia Mott also—whose pen rarely sheds a criticism on any one—writes to us, "I greatly regret the misrepresentations of the *Woman's Journal* as to our friend Elizabeth Cady Stanton's principles and appeals." Other friends have written to us in a similar vein. The *Woman's Journal* deserves the rebuke which it is thus receiving for this unhandsome criticism by one of the latest upon one of the earliest advocates of woman's cause.

Instead of defending Mrs. Stanton, we are happy to announce that some of her friends are trying to arrange for her an ample opportunity to defend herself. The American Woman Suffrage Association—whose organ the *Woman's Journal* claims to be—is to meet at Cleveland, Ohio, November 22d and 23rd. On the morning of the 24th, Mrs. Stanton may possibly lecture in that city, and in the same hall in which the annual meeting is to be held. The

association, before it disperses, will thus be able to hear Mrs. Stanton's views from her own lips. Its members will then judge for themselves whether or not she teaches a low or a high morality on the momentous subject of marriage and divorce.

We are well acquainted with Mrs. Stanton's views, both on this and on many other subjects, and we have yet to meet, either in this country or in any other, a woman who is, on the whole, her intellectual or moral superior. She is one of the true teachers of her time—a woman who is competent to instruct most other women, not excluding the editor of the *Woman's Journal*.

We hope she will have an opportunity in Cleveland, as Paul before Agrippa, to speak for herself. And when she is heard by the American Woman Suffrage Association, the *Woman's Journal* will be put to shame in the house of its friends.

AN ILL-MATED PAIR.

We received and published last week, without comment, a letter from "An Ohio Woman," calling attention to the fact that that portion of the *Woman's Journal* which is called the *Woman's Advocate* lately gave utterance to the following sentiment:

"Let the marriage-contract be limited to from one to three years, at the option of the contracting parties."

When lately that portion of the *Woman's Advocate* which is called the *Woman's Journal* made a strange, bitter and wicked allusion to THE REVOLUTION, as teaching "loose and pestiferous notions of divorce," we little thought how our Boston cotemporary was thus stigmatizing its own better half. Criticism, like charity, ought to begin at home. The *Woman's Journal*, to be consistent, should instantly chastise the *Woman's Advocate*. Since these two papers have become one, and since the former editors of both are now the joint writers of the combined sheet, how is the great, indiscriminating public to know whether it is Mrs. Livermore who is in favor of "a marriage-contract limited to from one to three years," or whether it is Mrs. Cole who is accusing her editorial sisterhood of inculcating "loose and pestiferous notions of divorce?" A house divided against itself cannot stand. The *Woman's Journal* and the *Woman's Advocate*—two opposites merged into one—are like an acid and an alkali thrown together. They don't agree. And the difference between the two, as near as we can understand it, is this: the *Woman's Journal* seems to be in favor of nothing but marriage; and the *Woman's Advocate* of nothing but divorce.

A PLEASANT OCCASION.

On Saturday evening, Nov. 12th, Mrs. Celia Burleigh delivered her new lecture, entitled "Homes and Houses," in the parlors of Mrs. Croly's residence on Bank street, New York, for the benefit of the Emma Willard fund of Sorosis.

The rooms were crowded with persons worth knowing and seeing, and Mrs. Burleigh was listened to with pleased attention from beginning to the end. Mrs. Burleigh, as one of the best, if not the very best, specimen of an elegant, lady-like lecturer, is not so well known in New York as she deserves to be. Her efforts have been mainly expended upon

cities and towns at a distance; but we hope hereafter, the friends nearer home may have more ample opportunities of enjoying her delightful gifts. It is no small pleasure to listen to this tall, graceful lady, with a fair face beaming with the light of inward serenity, and a voice capable of the sweetest modulations, as her sentences flow forth in a silver stream. She clothes her thoughts in choice and often-times pithy terse language. No woman of our time has deeper, broader convictions concerning the wrongs and needs of womanhood than Mrs. Burleigh; and few have more of that subtle magnetism which sways the minds of others.

We have heretofore given in THE REVOLUTION a synopsis of this new lecture. The main idea—felicitously illustrated and amplified—is that fine houses, beautifully garished walls, rich upholstery, do not make homes. Only men and women with minds and hearts attuned to sympathy, can realize and create that most perfect ideal of happiness, of which in our best moments we dream—a true home. The earth is sterile for want of just such homes, and the miserable shows and mockeries that are put in their places make us devoutly hope that Mrs. Burleigh may become a genuine social missionary.

Sorosis, which embraces some of the best known journalists and lady artists of the city, was largely represented. Among those from outside were Oliver Johnson, Mrs. Mary Clemmer Ames of the *Independent*, and Miss Nelly Hutchinson of the *New York Tribune*.

Mr. and Mrs. Croly were eminently successful in their efforts to make the occasion agreeable to their guests. After the lecture refreshments were served, and Mme. Brinkerhoff, Mrs. Abbey Hutchinson Patton and others, favored the company with some delightful music.

OLIVE LOGAN.

"Our Olive" seems to be getting on swimmingly with her new lectures, which she is giving every evening to crowded houses. Her lecturing thus far has been mainly confined to Pennsylvania, New Jersey, and the South. Her New England tour begins at Pittsfield Nov. 15th, and on Dec. 7th she returns to speak at Steinway Hall, New York. The lady editor of the *Philadelphia Dispatch* tells this pleasant story of "The Bright Side:"

"Nothing gives us so much pleasure as being able to recount the success and triumph of a sister-woman. Such pleasure is now ours.

"Last Monday evening we enjoyed the delight of hearing, from the lips of Olive Logan, the most charming lecture it ever has been our good fortune to listen to. Lectures more erudite and profound we have heard, but none more instructive—none half so entertaining.

"Miss Logan's delineation of character is superb, her philosophy is sound, her hope is cheering, and her faith in 'the bright side' of everything is sublime.

"Of all the Star Course, this is emphatically the 'star' lecture. We never expect to hear its equal for humor or for pathos. We came away from the Academy on Monday night feeling better and happier than we have felt for years.

"After the lecture we had a few moments' converse with Miss Logan, and we requested her, for the sake of those women who, having no 'natural protectors,' cannot violate the proprieties by going alone to the Academy of Music in the evening, to repeat her address at a matinee. She referred us to Mr. Pugh for an answer, and we now earnestly entreat our kind friend, the manager, to listen to our entreaties in behalf of the multitudes of women represented by this department, and afford Miss Logan an opportunity of treating our readers to another view of 'The Bright Side.'"

THE REJECTED STONE.

As the wonderful economy of nature teaches us that there is not one particle of force bestowed which is not needed in the world, we are led to the conclusion that society has suffered a great wrong by the ruling out of the energy and intellect and moral perceptions of woman from many of the practical concerns of life. Woman's aid has been rejected in government, the church, the state, and we now hear Mr. Mill declaring that "unmitigated male civilization is growing dreary and fruitless. It has done its stem-work, but the tree now requires something finer than tough fibre."

The sorry failure which our religious system, our benevolent and reformatory institutions, have so often experienced is greatly due to the fact that only one side of this broad human nature of ours has found in them representation. It is altogether as wrong and one-sided for men to mete out woman's punishments, penalties, limitations and liabilities as it would be for women to perform those offices for men.

What thoughtful person does not see the terrible evils which have grown out of a distinctively male criminal code, which clutches the evil-doer and thrusts him into a sort of wild beast's den to foster and imbitter his feud with society, so that at the expiration of months or years he shall return to the free air of heaven with seven other spirits worse than the first. If the womanly element had been allowed to creep into the management of penitentiaries and alms-houses, would Christianity have been so effectually barred outside the prison gates? Would that claim of human brotherhood which the most debased being can urge in Christ's name have been scouted through long ages? Would not some reformatory leaven have found its way into the terrible punishments of the law? Would the malefactor, who is more frequently the victim of another's sin than the culpable free agent, have the very semblance of humanity stripped away by the cropped hair and terrible garb, which seems to destroy the hope of rehabilitation in the guise of manhood, after the taint of it has once clung to the limbs, if woman's larger sympathies and deeper moral insight had been felt in our modes of dealing with crime?

More terrible still is the thought of sinful women judged and punished by men. Go to Blackwell's Island any day in the week, and you will see inebriate women picked up in the streets of this city, carried in a state of intoxication to the work-house, and huddled, in their rags or dragged finery, upon bare bunks, there to have the ignominy of their awakening to consciousness gazed upon by indifferent and curious eyes through the gratings of their cells. Is this exposure of their shame the way to rescue these women? Is it not the way to thrust them down into the open mouth of the pit? If large-minded humane and philanthropic women governed that vast work-house, would not the indecency of this exposure be saved the poor creatures, and their chances of returning to a better life infinitely increased? No penal system is worth anything which does not include in its plan, however remotely, the ultimate redemption of the culprit. We believe that our penitentiaries and prisons will continue to be vast, stony, dismal failures until an epitome of the Gospel

of Christ, in the form of men and women working jointly, to the great end of elevating the most debased of God's creatures shall supersede the terrible system now in vogue.

We constantly hear it said that more brain power, more intelligence, more executive force are needed to strengthen and brace the vast material interests of society. When the highest practicable point of male education has been attained; when every particle of skill and energy which men can supply has been applied, then the world must look to women for help. There is a great fallacy in the cry which is raised, that women are striving to push men out of the places which men have rightfully won for themselves. The truth is, that the lucrative places in the world are out of all proportion to the amount of intelligence that stands ready to fill them. The dormant resources of nature awaiting human skill and inventive genius for their developments are too vast to number. The energies of the world are not becoming effete and falling into dotage and decay. They are just in their infancy; and every particle of intelligence that God has bestowed upon the human race, cultivated to the highest point, is no more than enough to win them for human uses.

If male civilization has culminated we see the results of its most strenuous efforts in England, a nation of princes and beggars, where the land is divided between the most lavish luxury and frightful mendicancy. We see it also in France, where the glittering show of order and prosperity has crumbled away at a touch. We see it in our own country, the most favored on earth, where the corrupt rabble too often rules over the heads of intelligent, order-loving masses. Does not the condition of the world to-day, in this boasted nineteenth century, give startling proof that the rejected stone of past ages, woman's efficient help, is needed—nay, imperatively demanded—for the regeneration as well as larger development of our civilization, and may it not become the very head-stone of the corner?

THE RIGHT HAND OF FELLOWSHIP.

The *Pioneer*, the admirable woman's organ in San Francisco, complains that the Presbyterian synod recently convened in that city, had no word of cheer for those who are laboring in the cause of woman. It says:

"That body of learned men, which claimed for itself a morality and wisdom superior to that which controls the uncalled, unconverted and unsanctified masses, arrogantly proclaiming themselves to be the leaders of the people in the path of right, and truth, and virtue, and yet for three days in this city it was as silent as the grave about prostitution, and the causes that conspire, under the very shadow of their sanctuaries, to poison the very innocence of childhood, pluck the loveliest daughters from the charmed circle of the household, and thrust them into the slums of the most revolting and sickening pollution, down, deep beyond the confines of hope; mum as a mute as regards the fifteen hundred licensed centres of crime in this city, and the thousands on this coast, which generate an atmosphere that is destructive to health, mental vigor, growth, development, energy, enterprise, domestic peace, truth, justice, virtue, honor, morality, and religion itself."

The same words would apply with equal force to a similar ecclesiastical meeting of the clergy of the same church in Brooklyn, and also to the Unitarian Conference lately held in New York. To be sure, the Unitarian body permitted women to speak and vote in its meetings, and it is well-known that some of its most distinguished ministers, Samuel May,

James Freeman Clarke, Robert Collyer, and others, are heart and soul in sympathy with the movement; but no general expression of friendly feeling towards this cause which, at the present day, is the one paramount in interest was proposed. It may be said that the voice and active influence of women in that meeting was the most complete and satisfactory recognition of our movement that could be demanded. But having gone so far, we are sorry the Unitarian Conference did not go further, and emphatically recognize our work as among the great moral forces, which are destined to regenerate the world. We are sorry that body of scholars, thinkers, philanthropists, did not give us the benefit of an open recognition; in fact, the right hand of fellowship. We claim that what we have had intrusted to our hands is allied to the highest interests and endeavors of the clergy. It is a new Gospel which we preach; but it is no less Gospel than was the enunciations of the abolitionists. Who among our religious brethren will be the first to answer this voice, crying in the wilderness, and saying, "Repent ye; make straight your crooked paths?"

SAIREY GAMP AND BETSY PRIG.

Charles Dickens performed a valuable service for humanity when he drew the full length portraits of the female worthies whose names figure at the head of this article. There are some things that are doomed the moment they become seen and known of all men; and when the great novelist transferred the lineaments of Sairey and her beloved associate to his immortal canvas their knell had struck. To be sure, such characters die hard. For some years to come Sairey may be permitted to obscurely nurse her fancy for a "cucumber and shillin's worth of gin," and to husband her ardent spirits in a teapot; but none the less it is true that she is doomed to pass off the stage, only leaving her picture among the hideous portraits that hang on the walls of the past.

The time has departed when capacity and knowledge of nursing were, like reading and writing, supposed to come by nature. As absolute faith in the physician's skill in many departments of healing declines, the art of nursing grows in importance. Many persons now put nursing before medication. Bleeding and blistering and the nauseous drug have given place to the attentions of skilled nurses, who have come to fill a large and responsible position which perhaps even Charles Dickens did not comprehend, in all its length and breadth, when he so effectually ridiculed Sairey and Betsy out of existence.

Women are by nature pre-eminently designed for nurses, and so fully has this truth been recognized that heretofore it has been considered needless to give them a thorough scientific training in the beautiful art of ministering to the wants of the sick. As is always the case with a calling which anybody can take up, the vocation gradually sank lower and lower, falling into the hands of ignorant, unprincipled women, until at last, Sairey and Betsy became possible.

This, one of the most distinctly emphasized of the callings of women, instead of demanding only a low order of womanly qualifications, does, in fact, demand some of the rarest characteristics which women possess. The ideal nurse, with a basis of great physical vigor

and endurance, should be marked by a genius for practicality, total absence of fussiness or nervousness, patience without limit, and more than all special, distinctive education for her place. It will not do to admit women into this profession whose sympathies lie all upon the surface, and quiver at every touch of pain until the ability to work is destroyed. The cool head, the steady hand, the firm eye, readiness of wit and resource, the physical power of resisting disease, and the scientific knowledge of how to ward it off, are all requisite to the comparatively small number of women who are yet destined to rescue the art of nursing from the worst slough of empiricism, and place it among the most honored and useful of the professions.

The *Tribune* says, in regard to the demand in this city for a training institution for nurses, that

"So long as there is sickness there will be a constant demand for nurses, and the prices now paid to even illiterate, incompetent women who fill the post are higher than those commanded by ordinary teachers. The women are waiting, and so is the work, and nothing is needed but the education to bring them to gether."

We echo the question of the *Tribune*: Who among our millionaires stands ready to establish in this vast metropolis a training school for nurses, similar to the institution in Philadelphia which has done such excellent service to society? Another season ought not to be allowed to pass before such a philanthropic and progressive scheme is set on foot. Here is a field of work totally unappropriated which some wealthy and benevolently disposed woman ought to consider with a view to taking and occupying. The Philadelphia school is full; and were it not, it would be a shame for this chief city of the continent to become a pensioner, when it has unlimited resources for educating all its young men and young women in any and every art or profession they may wish to pursue.

METHOD IN MADNESS.

Socrates said that every man had need of a faithful friend and a bitter enemy; the one to advise, the other to show him his faults. We have had so large an experience with enemies that we ought at least to know every fault which we have or are likely to develop. Abuse of the coarsest kind has not been spared; and whatever benefit we can derive from this peculiar style of discipline we think has already been reaped. A southwestern editor recently distinguished himself by speaking of Mrs. Stanton, in connection with her nomination to Congress, as Mrs. Elizabeth Damit Stanton. Now this appears to us to be taking a somewhat unwarrantable liberty with a noble lady's name. But if Socrates says it is good for us to have enemies even of this stripe, why we suppose we must be grateful, remembering that some will come over to our side through sympathy for the wrongs we endure from ridicule, aspersion, and ribaldry, who else perhaps would not come at all.

But here comes the *Philadelphia Press*, and says that nobody ever hears anything about the REVOLUTION nowadays. Now this is the unkindest cut of all. This touches us in a very tender place; for we did suppose that we were making a very considerable stir in the world. Our vanity is wounded, our self-satisfaction destroyed—or, at least, would be, if we supposed the *Press* knew everything that

is agitating the bosoms of all the men and women of the land.

Then, too, we take into consideration that the editor of the *Press*, at the time he wrote that sentence, was somewhat excited over a certain M. Adolphe Bertron, who calls himself a "human candidate," whatever that means; and among other things wishes to abolish the French corps legislatif, and establish a governmental house of women, and a house of men.

M. Bertron is not so crazy as he seems. To be sure, he does maunder somewhat, when he proposes to confine the female members of government to mothers; but the main idea of his scheme—i. e., that women must be associated with men before governmental methods can be improved—is the true idea—the central plank of the platform upon which we stand. Wherever we recognize this principle cropping out through no matter how much error and absurdity, we shall hail it as kindred to our own work and purpose.

It is the most serious conviction of our souls that society cannot be improved to any vital degree until woman has a voice in the government; and although the *Press* and all other kindred publications may expend their small treasures of wit and ridicule against M. Bertron's scheme, the central thought—the recognition and equality of woman in the State—will always do him credit, no matter how much nonsense he may marry it unto.

LOST MEN.

"Men fall when they are weak in all save love, and the strength it brings. It is the unthinking hand of woman that so often does stab—but all women are not thus. I am dying. Will you—will you be kind to her, and pity me, as others need pity?"

And so he told us, in broken words, his story; then told us to go to our work, to see him in the morn, after he shall have passed this, to the lost one, bitter Saturday Night.—"Brick" Pomeroy.

It is not to be disputed that men do fall occasionally through love unrequited or absurd. Women are, undoubtedly, sometimes to blame for the wrecks of humanity that drift about our streets. The sins committed against the purest, most disinterested sentiments of the heart are terrible sins. We are not prepared to say what is their adequate punishment; but we do believe that where one man is lost through the caprice, or cruelty, or treachery of women, ten women are lost through the evil passions of men.

It is the easiest explanation for a man's degradation to say "there was a woman in the case." The blame is shifted upon a woman's shoulders. The man is excused or justified. So mischievous is popular judgment upon this point, that the worst malefactors and criminals are, in a measure, screened from blame, if destiny has woven the dark thread of their lives with that of a woman.

When do we hear it said, as a lost woman comes upon the scene, "there was a man in the case?" If said at all, it is whispered under the breath. When the draggled, degraded remnant of humanity, that once was a pure and innocent woman goes by, who steps forth and boldly declares, "Behold man's work. See what he has made of that poor creature;" thereby calling up a flickering gleam of pity in the hearts of those who listen.

Is it not a monstrous injustice that woman should bear the heavy penal burden of her own sin, and that of man's also? Is it not

high time that the moral consciousness of the world should awaken to the unequal punishment under which woman have always groaned, while man has walked forth free and self-excused?

Lost women are the victims of men. Lost men are too frequently the victims of their own evil self-indulgence. Because they are well dressed, dapper, sleek, and as skillful in society as Mephistopholes himself, they are none the less lost. It is the subtle evidence of selfishness and profligacy that eats into the nature, and sets its brand upon the brow. There are the brazen faces of men moulded by sensualism; there are the eyes of men from which pure-minded women turn shudderingly away. Are not these lost men, and is not their name legion?

THE WOMAN'S INSTITUTE.

We take pleasure in calling the attention of our readers to this admirable institution, the existence of which is largely due to the energy and zeal of Dr. Anna Dinsmore, a lady who has established an enviable position among the medical practitioners of our city, by her rare skill in the treatment of diseases peculiar to her own sex.

We understand that a dental department has been, or is to be, added to the other features of the Institute, whereby poor women can have their teeth attended to gratis, or at a mere nominal cost.

Want of attention to the teeth is the fruitful source of numerous diseases. People of straitened means place dentistry among the luxuries beyond their reach; and there are few things that even the poor can so illy afford to economize on. This dental department for women is an admirable device, and meets one of our most pressing public necessities.

Some of the larger aims and purposes of the Institute will be found in the extract given below:

"Another object of this Association is to send out a committee to visit the public schools, to ascertain in what schools physiology and hygiene are taught, and to what extent practical hygiene is carried out therein. This is to be done with the purpose of presenting petitions to the Board of Education, proposing such changes as may seem desirable. It is also designed to visit the headquarters of Women City Missionaries, and to furnish them free courses of lectures on the common laws of health, that they may increase their usefulness among the poor. The Institute will send a committee to visit the women's wards in our public hospitals, to carry words of comfort and cheer to a class of women who need thus to be reached with womanly counsel and sympathy. In selecting the officers of the Institute, it is proposed that the President and Vice-President shall always be medical women, and shall give occasional special lectures. The terms of membership are an initiation fee of two dollars and an annual assessment of the same amount. The co-operation of all women who are interested in the physical and moral elevation of the race is cordially invited. Kindred societies in other towns and cities have already been established, and the movement promises to be as successful as it is important. The Institute lectures will be given weekly, on Thursday afternoons, at the Mott Memorial Rooms, No. 64 Madison Avenue."

Fanny Fern thinks that woman's millennium is coming because store-men now furnish dresses ready made. She says: "I am anxious the day should come when a woman with a slender purse can step into a store, as does a man into a tailor shop, and fit herself out with garments thoroughly and well made for the whole season, in less than half an hour, and then have it off her mind."

LETTERS

FROM JOHN STUART MILL, MRS. SOMERVILLE, EMILY FAITHFULL, MRS. TRACY CUTLER AND OTHERS—WHAT MRS. BUTLER IS DOING—THE WAR IN EUROPE—PROSPECTS ON THE PACIFIC COAST, ETC.

Some of the following letters pertaining to the recent celebration, from distinguished friends and co-workers in the cause of woman, were received by Mrs. Davis after the Decade meeting had taken place. They all, however, possess a general interest, and we are glad to have the privilege of laying them before our readers.

BLACKHEATH PARK, KENT, }
July 22d, 1870.

Dear Madam: It gives me the greatest pleasure to know that the service rendered by my dear wife to the cause which was nearer her heart than any other, by her essay in the *Westminster Review*, has had so much effect, and is so justly appreciated in the United States. Were it possible in a memoir to have the formation and growth of a mind like hers portrayed, to do so would be as valuable a benefit to mankind as was ever conferred by a biography.

But such a psychological history is seldom possible, and in her case the materials for it do not exist. All that could be furnished is her birth-place, parentage, and a few dates! and it seems to me that her memory is more honored by the absence of any attempt at a biographical notice, than by the presence of a most meagre one.

What she was I have attempted, though most inadequately, to delineate in the remarks prefaced to her Essay, as reprinted with my "Dissertations and Discussions."

I am very glad to hear of the step in advance made by Rhode Island in constituting a board of women for some very important administrative purposes. Your intended proposal that women should be impaneled on every jury where women are to be tried seems to me very good, and calculated to place the injustice to which women are subjected at present, by the entire legal system, in a very striking light.

I am, dear madam, yours very sincerely,

Mrs. P. W. DAVIS.

J. S. MILL.

NAPLES, Oct. 10th, 1870.

Dear Mrs. Davis: I have only now received your letter, or I should sooner have expressed how highly I am gratified by the honor you do me in asking my opinions with regard to woman suffrage. I cannot more strongly show my sympathy with my accomplished sisters in the United States, than by saying that I signed a petition to the British Parliament, requesting permission for women to vote at the elections. It was rejected, for the opposition and prejudices of the men in Great Britain are still very strong against any change in our condition. We have, however, gained a most important privilege lately, chiefly through the liberality of the University of Cambridge, in having the opportunity of acquiring every branch of knowledge, literary and scientific.

We owe much to the society of which you are the secretary for persevering in our behalf for twenty years under strong opposition. The progress of civilization will ultimately emancipate half the human race from the low position in which we have hitherto been kept.

Accept, dear Mrs. Davis, my thanks for your letter, and believe me very sincerely yours,

MARY SOMERVILLE.

VICTORIA PRESS, LONDON, }
Oct. 3d, 1870.

My dear Mrs. Davis and Mrs. Stanton: Will you kindly let me answer both your notes together, and assure you how much I value the feeling which prompted you to write them. I shall not easily part with either of those letters, although pressure of work drives me to answer them in one, and say that I am utterly unable to respond to your wish that I should attend your Decade meeting.

Few things would give me such satisfaction as to find myself in America, especially after your noble invitations and promises of a cordial reception everywhere.

But—and how many buts there are in life—I dare not leave my work at present in England. There are several very important movements just now resting almost entirely upon me, and having put my hand to the plow, I dare not look back.

I am at present the only regular lecturer here on this subject, and I am full of engagements up to April next—north, south, east and west—and the discussion society I have started in London is still too young to run alone, and yet promises such good things for the future, that I feel it ought to be carefully tended.

I can only add that I shall watch with great interest for the accounts of your meeting on the 19th. I long for the day when I can see you in the flesh—those with whose spirits I now ever hold communion.

Excuse haste. I have just returned from the North, and find my table overwhelmed with invitations to lecture and appeals for help. The learned meetings and social dissipations of the British Associations at Liverpool, and the Social Science Congress at Newcastle, have all been crowded into the last fortnight.

Wishing you and your noble workers God-speed, believe me yours most truly,

EMILY FAITHFULL.

SAN FRANCISCO, Oct. 18th, 1870.

My dear Mrs. Davis: Your kind note of invitation has just reached me, having been forwarded from place to place, following my migrations to this western shore.

Most gladly should I unite with the dear friends who were foremost in the work, but the distance prevents. I write knowing that this will not reach you in time for the convention, yet that you may know how heartily I should co-operate with you if it were possible.

Reviewing the action of the past twenty years, we have every reason to be encouraged with the results of all the efforts thus far made in the advocacy of those interests brought so distinctly before the first national convention. Woman's right to education in all departments is now, in part or in whole, conceded by every State in the Union. Her avocations have been correspondingly enlarged and compensated more justly, and her relations to the government as a citizen are, in part at least, conceded.

Looking at the results of the labor of the past twenty years, we may thank God and take courage. With so large an area over which to diffuse our efforts with no means in our hands adequate to extensive canvassing, with the prejudices of the church and the traditions of law all against us, it seems to me that our progress is little short of miraculous.

A little more effort, a little more patient waiting, and I have full faith to believe that our desires will be realized in the full enfranchisement of all the women of our land.

Yours for the cause,

H. M. TRACY CUTLER.

280 SOUTH HILL, PARK ROAD, LIVERPOOL.

Dear Madam: Mrs. Butler regrets very much not to have been able to write to you before, and begs you will kindly accept her apologies as well as her thanks for your invitation to your Decade meeting. I have the honor and privilege to be at present Mrs. Butler's secretary. She is overwhelmed with work, and would be thankful for your sympathy in it. I wish I could give you a clear idea of the battle she has to fight, but it is very difficult for me, as a German, to put it in adequate words.

Mrs. Butler's introductory essay to "Woman's Work and Woman's Culture" only gives a faint idea of her character and strivings, compared to the grand reality of her life. She has devoted more than 15 years to the rescue of "fallen women"—a work that requires more active charity and self-denial than any other. The English parliament passed, some time ago, certain acts called the Contagious Disease Acts, as a sanitary measure, on the model of Continental legislation. To earnest, religious minds, like Mrs. Butler's, the acts appear immoral in principle, as declaring vice a necessity, unjust, as inflicting penalties on women and letting men go free, and cruel in their application, enrolling women in a degraded class, making the return to virtue almost impossible. I think if I tell you that by these acts a woman can be arrested by a policeman on suspicion of being a prostitute, and subjected to an examination which amounts to a surgical operation, always disgraceful, sometimes injurious, even dangerous, I have made quite clear to an American lady that such a state of things cannot be endured.

The best English women, with Mrs. Butler and Miss Nightingale as leaders, stand up nobly for the poor, degraded women whom with their true Christian hearts they still recognize as sisters. Mrs. Butler, who is rather delicate, devotes all her strength to this cause at present. She travels much, has been in the garrison towns, where, for the benefit of the soldiers, these atrocious acts are in force, and in large meetings denounces the cruelties to women. By her efforts more than sixty thousand signatures have been obtained for the repeal of the acts. Many good men, I am thankful to say, are

on our side, and it is a matter of congratulation that in this point many people join who widely differ in other respects.

I firmly believe that this question, which can no longer be avoided, will produce a great social reform. Women who timidly kept aloof from all political movements, after this experience of male legislation, eagerly demand the suffrage.

I am sure you will forgive Mrs. Butler for not writing herself. As soon as she has a little more breathing time she is sure to write, but she fears she will never be able to cross the Atlantic.

Yours sincerely,

ROSA BRUNN.

To the Officers and Members of the Convention assembled at Apollo Hall, New York, to celebrate the twentieth anniversary of the National Woman Suffrage Association:

The undersigned have been instructed by the Board of Control of the California Woman Suffrage Society to send you greeting, and to express our cordial sympathy in behalf of the cause which has called you together. It would afford us great pleasure to be personally with you on this occasion, but the great distance rendering it impossible, we have commissioned Mrs. H. F. M. Brown and Mrs. F. M. Kimball of Chicago to represent our society. They have long been workers in this cause, and have given abundant proof that they have a deep interest in everything that pertains to the elevation of woman.

The first organization on this coast to obtain the ballot for woman is but little more than a year old, and now we can number forty societies. A call has been issued for a Pacific Slope Convention, by which we hope to unite all the States and Territories west of the Rocky Mountains into one solid working body. The regents of the California State University have within two weeks' time, by a unanimous vote, opened the doors of that institution to women upon the same terms as men. The newly-elected public school superintendent of San Francisco has the power of appointing an assistant-superintendent. It is urged that a woman be selected for that situation, and the leading papers of this city are in favor of such appointment.

The California Legislature was last winter largely petitioned to strike the word "male" from its constitution, but for prudential reasons it was not pressed to a vote. The *Pioneer*, edited by Mrs. Pitts Stevens, is the only paper devoted to the enfranchisement of woman on this coast. To it is largely due the change of public sentiment which has been so rapidly effected within the last two years.

The next legislature of Nevada will no doubt vote to strike the word "male" from its constitution. We trust that the interest and intelligence of the people will be sufficient to second the action of the legislature. Wyoming has already proved that it is wise to invest woman with the elective franchise.

At an election in September the women generally voted, thus answering the objection often urged that women would not vote if they had the power, and proving according to the testimony of eye-witnesses that the purification of the ballot-box was visibly the result. From private correspondence, we learn that Oregon is on the eve of organization. The Governors of Colorado and Arizona, as well as the respective Judges of the Supreme Courts, are warm advocates of woman's enfranchisement. In Utah, woman already has the ballot.

Our society looks with hope to the action of the friends of our cause at the East. The division there has saddened and somewhat discouraged us at times, but we hope and believe that soon all minor considerations will be forgotten in the one united effort to give the women of the land a legal existence.

With sentiments of highest esteem, on behalf of the Board of Control of the California Woman Suffrage Association,

C. H. SPEAR,

President Board of Cal. W. S. A.

C. M. PARKER, Sec. Bd Control Cal. W. S. A.

Dear Ladies: It would give me great pleasure to accept your kind invitation to be present at your meeting to-day, if it were possible, but it is not.

Go on with your great work; it is arduous, but it is sublime! You are doing good that you know not of in old Europe. You have taken the initiative, and she is following hard after.

I wish to recommend to you the appeal of Mme. Gasparin to the American women to join in her heart-cry for peace. Coming, so recently as I have, from the seat of war—from Paris and from Rome—I can testify to the earnest, the beseeching appeal of European women to their sisters in America to give them help in this their hour of calamity and need—the help of sympathy, the succor of love!

The day before I left France, one of the noblest of French women, Mademoiselle Daubie (the distinguished author of that remarkable work, *The Poor Woman of the Nineteenth Century*, which every woman and legislator ought to read,) said to me: "We are looking wistfully every whither for some hand stretched out through the darkness; but, alas! there is none. But you are going to America. O! tell the women there to help us in this struggle with ignorance, corruption, and war!" Let us heed this cry.

France lies prostrate in the dust! But Rome is free! So in all human sorrow there is some hope. Let us, then, lift up the one by all possible help, remembering her greatness, and pity her misfortunes; having faith in her capabilities, and praying for her liberty—for that liberty that can only be practicable when built upon intelligence and virtue, and only real when woman is not the slave, but the helpmate, of man; and let us rejoice with that other sister—Italy—who is now lifting up her fair face toward Heaven, that after these long years of anguish and waiting the mother is restored to her children!

The rule of the Caesars is gone, and the reign of absolutism is passing away! And while the science of men goes flashing round the earth—over sea and land—uniting the nations in treaties of commerce and compacts of liberty, the warm, generous heart of woman shall keep pace, uniting humanity in sympathy and love. I am, dear ladies, yours most respectfully,

EMELIA J. MERIMAN.

WHAT DON PIATT SAYS OF MISS PHOEBE COUZINS.

I was very weary of the whole concern, when at the close I received a tonic from Mother Stanton, in her introduction of Miss Phoebe Couzins, Esq., of St. Louis. This young woman, who is studying law in Missouri, is, I should say, looking at her through my opera glass, about twenty-one years of age. She is tall, well formed, and possessed of a strikingly handsome face. The chin rounds out a little too much, but makes the base so necessary to a determined character. The mouth, expressive enough, suffers from the chin, and inclines to dish. The face is a fair oval, rather long, and the nose, like General Fremont, fails to assert itself sufficiently. But a woman, with a delicate complexion and a glorious pair of eyes, such as Miss Couzins has, is beautiful. Her hair is of a raven hue, and her heavy eyebrows and lashes give force to one of the most intellectual faces I ever looked on. She approached the stand with timid gracefulness, that won all hearts before she said a word—and then assuming, apparently without design, an exquisite pose, she opened her lips, and the sweet voice came ringing out, like coins dropped down a many fathomed well.

By Jove, there is no use in my attempting to criticise that address. All knowledge was won out of me through my admiration. It was the loveliest thing I ever saw, and the sweetest thing I ever heard. Go thy ways, Phoebe, conquering and to conquer. A platoon of such advocates would carry suffrage as a south wind carries odors, blessed and blessing.

Her elocution was perfect. Toward the close of her effort she quoted a paragraph from Parker Pillsbury. It was like a setting of poor words in the sweetest of melodies. Parker actually shone in his poverty, for she gave him such an air of earnest simplicity.

Go thy ways, fair Phoebe. The law will take the bloom from thy face—softness from the voice, and dry up and destroy all the fascinating qualities of young womanhood. But these precious things go any way, so there is small difference in the end.

Miss Jennie Collins' "Biffin's Bower" in Boston is a marked success.

PEACE RESOLUTION.

Resolved—That having full faith in the potency of moral power in the problem of the world's peace, we, in behalf of the women of America, do constitute and accredit our country woman, Mrs. Emilie J. Meriman, our peace advocate and commissioner to proceed with all dispatch to France to present the gravity of considerations of peace to William, King of Prussia and Jules Favre, Minister of foreign affairs for the republican government of France, and to intercede with them for peace.

STARTLING AND TERRIBLE to the ear of affection is the sound of a dry, metallic cough, that seems as if a rattle were sprung in the chest of the beloved one. Hasten to loosen it with *Hale's Honey of Horehound and Tar*, the new medicinal agent, which is admitted to be the best remedy for pulmonary complaints at present known. The cures it is accomplishing astonish the faculty and delight the people. All druggists keep it. Price 50 cents and \$1. Great saving to buy large size.

There comes to us from Ohio a pitiable story of a timid delicate wife, who was locked up alone in her house right after night, by a brutal husband. Her reason gave way, and then the worthy man journeyed to Indiana and obtained a divorce. Now, the poor victim of his cruelty is housed in a log-pen apart from her father's dwelling, and cowering in a corner moans the livelong night "do not leave me! come back, come back." The possibility of such a tale being true, in this civilized nineteenth century, comes from the old heathenish notion that a man has complete ownership of the body and soul of the woman he calls wife.

Mothers, during your child's second summer, you will find *Mrs. Winslow's Soothing Syrup* an invaluable friend. It cures dysentery and diarrhoea, regulates the stomach and bowels, cures wind colic, softens the gums, reduces inflammation, and gives tone and energy to the whole system. In almost every instance, where the infant is suffering from pain and exhaustion, relief will be found in fifteen or twenty minutes after the Soothing Syrup has been administered. Do not fail to procure it.

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The Revolution.

A WEEKLY JOURNAL DEVOTED TO THE WELFARE OF WOMAN.

EDITED BY
MRS. LAURA CURTIS BULLARD.

PROSPECTUS.

THE REVOLUTION is a journal devoted to the welfare of Woman.

If its name be thought too ungentle to represent the sex for whom it speaks, let us explain in what sense its purpose is revolutionary.

A woman is a teacher in a school in which, for doing the same duty as a man, exercising the same skill as a man, and achieving the same success as a man, she gets only one-third as much salary as a man; and this unfairness of wages we aim to revolutionize.

A woman toils from Monday morning till Saturday night, earning a scanty living for a besotted husband and hungry children, and at the end of every week her wages become the property of a man who, instead of supporting her, is supported by her; and this legalized serfdom we aim to revolutionize.

A woman works in a factory two hours a day longer than human nature ought to endure, and receives a weekly compensation too small sometimes to keep soul and body together; and this over-work and under-pay we aim to revolutionize.

A woman wishes to provide her children with a good education, but, in seeking to do so, discovers that though every ignorant man in the school-district has a voice in determining the school system, she herself has legally no influence whatever; and this unreasonable restriction we seek to revolutionize.

A woman is held to a strict account by society (as she ought to be) for personal purity of character, while, at the same time, public opinion holds out a hundred-fold more liberal pardon to the vices of men; and this unequal and debasing standard of morality we aim to revolutionize.

A woman loves her country, cherishes its institutions, rears her children to reverence its liberty, and is herself one of its most serviceable citizens, yet is denied her just suffrage in determining the laws by which she is governed, while every vagabond who sleeps in a gutter at night may be awakened in the morning, and carted as a citizen to the ballot-box; and this mockery of republican equality we seek to revolutionize.

Not to lengthen the catalogue of illustrations, we say in brief, that every law of the State, every limitation of wages, every inadequate system of education, every tyranny of custom, every equal conventionalism of society, and every other incubus which bears unjustly and injuriously on woman, to cripple her growth and hinder her progress;—any and every obstacle which prevents her realization of the high ideal to which God predestined woman by creating her soul for an immortal equality with man's;—all this we aim to revolutionize.

Called into existence to utter the cry of the ill-paid, of the unfriended, and of the disfranchised, this journal is woman's voice speaking from woman's heart.

Shall it not be heard? Is it not entitled to the sympathy and support of the women of America? Ought it not be received as a welcome guest into their homes and hearts?

Let every earnest woman who reads this Prospectus subscribe for this paper.

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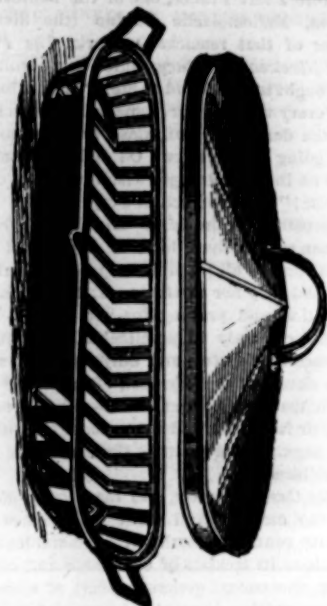
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